

# THE HOLY NAME JOURNAL

*The only official national publication of  
the Holy Name Society in the United States.*

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LETTER FROM THE DOMINICAN MASTER GENERAL  
SUPREME SPIRITUAL DIRECTOR OF THE HOLY NAME SOCIETY



CASA GENERALIZIA  
DELL' ORDINE  
DEI FRATI PREDICATORI

*Roma, (5)*  
Via S. Vitale, 15

Very Reverend Thomas F. Conlon, O.P.  
National Director of The Holy Name Society  
141 East 65th Street,  
New York City  
U. S. A.

Reverend dear Father:

All my best wishes for the Congress of The Holy Name which you are preparing with so much intelligence and zeal. I hope that this Congress will be epochal in the religious history of America not only on account of the imposing number of those in attendance but also from the importance of the decisions which will be arrived at there. I regret that circumstances do not permit me to be present, but I wish you and through you the Congressists, to know that at heart I shall be with you and in their midst.

To all I send, together with the Apostolic Blessing, that of St. Dominic, adding thereto the expression of my most paternal sentiments for yourself and all the members of the Congress.

*Fr. M. S. Gillet, O.P.*  
*very soon.*

Fr. M. S. Gillet, O.P.

Master General  
Supreme Spiritual Director  
HOLY NAME SOCIETY



# THE HOLY NAME SOCIETY

## YESTERDAY

## TODAY

## TOMORROW

This is an address delivered at the Grand Rally of the Holy Name Convention by the Very Rev. T. S. McDermott, O.P., S.T.Lr., LL.D., Provincial of the Dominican Fathers.—Editor.

**I**N THE year 1274, the Fourteenth Ecumenical Council of the Church was held. It was in the city of Lyons that this gathering of the world's foremost religious leaders and outstanding intellectual giants came together to legislate for the welfare of the Catholic world. The convocation was called by His Holiness, Pope Gregory X. One of the historic events of this Council of eminently able men was the institution of the Holy Name Society. The reason for legislating into existence this Confraternity by more than fifteen hundred ecclesiastical dignitaries was that the faithful should have a special devotion to the Holy Name of Jesus, that reparation might be made for the insults offered to it by the Albigenses and other blasphemers. On September 20th, 1274, Pope Gregory, through their Master General, Blessed John of Vercelli, commissioned the Dominicans to preach the devotion to the faithful.

**W**HAT prompted these holy men and great thinkers to found the Holy Name Society? To discover the reason we must turn back the pages of history to the thirteenth

century. It was an age that was spiritual, constructive, progressive, and truly philosophic. It was an epoch crowded with creative forces in philosophy, art, poetry, statesmanship, and profound theological reasoning. The accomplishments of the thinkers of this century were unsurpassed by those of any previous or succeeding century. This era saw the establishment of the great universities and their gradual development into marvelous institutions of learning. Undoubtedly the thirteenth century merits a unique place in human history for what it did for popular education. Such an ideal for the educational uplift of the masses as realized in this century has never been even distantly approached in succeeding centuries. But, though it was an age of enlightenment and of strong Christian faith, so many people had been turned away from the service of God and His Divine Son by heresies, particularly the Albigensian, that the Council of Lyons determined to establish a new Society that would aid people to regain and to preserve their faith. In this setting, then, and for this reason was the Holy Name Society founded.

**H**ISTORIANS compare the thirteenth with the century in which we live. Today science is making wonderful strides; the arts are receiving greater atten-

tion than they have received for many centuries. Education is exciting more interest throughout the world than it ever did before. People are throwing off the shackles of illiteracy, and the oft repeated cry of the masses is a demand for knowledge. However, in this present day striving after learning, human beings are becoming affected by anti-religious propaganda and enmeshed in materialism.

**O**NE of the basic evils afflicting society in this so-called enlightened and progressive age is a lack of realization of man's responsibility to and dependence on God. This is the logical consequence of the outright denial of God's existence, or of an agnostic or skeptical frame of mind. The strange paradox of modern times is that so many who are reputed leaders of thought commit themselves to the folly of most illogical reasonings. The existence of a personal Creator, to which man is naturally drawn and which the clearest logic proves, is assumed to be an outmoded notion. The claims of the Catholic Church, the vital life, of which should at least arrest attention, are regarded as hopelessly medieval—in a word, not front page news. If this attitude were merely passive and negative, the results would not be so terrifying; but today there is a concerted,



positive and energetic action against God and religion. Organizations, through every avenue of approach, try to convince people that there is no obligation on their part to pay homage and worship to a Supreme Being, either because God does not exist for them, or, at any rate, He is so remote and vague as not to be interested in the affairs of mankind. Logically, then these irreligionists conclude that it is futile to consider such things as the immortality of the human soul, or a future state of happiness or reprobation. Against such modern errors, definitely subversive not only of religion, but also of the very basis of human society, the Holy Name Confraternity, which has always wholeheartedly committed itself to positive Catholic Action, presents the charge of bad logic, historical ignorance, and a thorough misunderstanding of human society and the aspirations of the human heart.

FROM these false principles innumerable errors find their place in modern thought. Naturally, there is a woeful lack of obedience to lawfully constituted authority. A practical Catholic obeys the just laws of the land because he is bound in conscience to do so, because all lawfully constituted authority comes from God. The Catholic thinks in terms of higher sanctions. But the atheist in violating law fears nothing more than pragmatic consequences. Likewise, those who have no respect for the rights of Almighty God are not going to worry about the rights of their neighbors. There is little wonder, then, that liberty gives place to license; that greed, injustice, ruthlessness, and a long train of unspeakable vices have superseded the Christian virtues without which human society is doomed to utter ruin and disaster. Unless the fundamental principles of law and order are re-established, unless these fatal errors are eradicated from the minds of men, governments based on the belief in a beneficent All-Father must in-

evitably fall, and anarchy and chaos prevail. Our Holy Father, Pope Pius XI, has pointed out the grave dangers of the times, the pernicious movements that are no longer merely political or economic, but definitely anti-religious and anti-Christian. To these words of wisdom uttered by the Vicar of Christ the Holy Name Society gives eager attention and the fullest measure of filial obedience.

EVEN in our own beloved country there is a well planned campaign under way to destroy Christian ideals in individual and family life. A vicious communistic propaganda has been instituted to indoctrinate the minds of children and youth with the falsest of errors. No means of approach whereby these antisocial doctrines may be insinuated into the hearts of the young is overlooked by these emissaries of evil. The sanctity of the home, the respect due to parents and authority, personal purity and decency, social justice, Christian charity, interracial fraternity under the common Fatherhood of God; in fact, everything for which Christ and His Church stand is ridiculed and subtly presented as absolutely old-fashioned and to be relegated to the limbo of nonsensical superstition. Naturally, weak human nature will often succumb to such false notions. Easy divorce, birth control, moral laxity, selfishness, business ethics that condone injustice, ultra-individualism, and such like flatter the egoism of unthinking millions. Against each and every one of these satanic evils, against which the Church of Christ has never ceased to war, the Holy Name Society must continue an unrelenting battle.

THERE is only one remedy for existing world evils, and that is the religion that Christ established. Without it hope for a happy solution of the troubles that are afflicting mankind fades. Countries in their international relations must have the principles of

Christianity to guide them. Citizens in their respective countries must see to it that no government usurps power that belongs to God alone. Christianity must enter the daily lives of men to make them contented citizens. The Holy Name Society that served a vital need in the thirteenth and succeeding centuries still influences a Catholic man to make him a better follower of Christ and a more desirable member of his community.

THE Holy Name man gives practical evidence of his unswerving belief in Almighty God and in His Divine Son. The primary purpose of this Confraternity is to create and foster due love and reverence for the Holy Name of God and of Jesus Christ. Its secondary object is to suppress blasphemy, perjury, profanity, unlawful swearing, improper language, and as far as is prudently possible, members endeavor to prevent these vices in others. The member of this Society must be a decent and clean-living man. Our country today needs men of this high moral standard, of irreproachable conduct in private and public life, men who believe in the virtues of a Christian home and in the proper upbringing of children. Men are needed who look upon their citizenship as something that demands loyalty, devotion, and a full measure of patriotism. The Holy Name Society imposes these duties on its members, and no man can be a true Holy Name man without fulfilling these obligations.

THE world today is in a chaotic condition. Men who were once friendly are engaged in mortal combat. Brother is against brother. The forces of evil are stirring up hatred amongst people who were once neighbors. With devilish ingenuity powers are attempting to drive religion from the hearts of men, from the home, from society. Foolishly and without profit must the instigators of these evils have read the pages of history. The

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# True Costs of Crime

BY J. EDGAR HOOVER

This study of a great problem was delivered on YOUTH DAY of the Holy Name Convention by the man who is an authority, the Director of the Federal Bureau of Investigation—EDITOR.

**I**N these days of materialism, we are all prone to look at the cost of crime from a purely monetary standpoint. We are constantly confronted with the realization that crime is costing America a minimum of fifteen billions of dollars each year and this staggering discovery tends to obscure even greater losses. There are so many other matters of expense, spiritual and physical, that the amount of fifteen billions of dollars is considerably dwarfed as a factor in the true cost of crime.

**W**HEN we consider that there are in America 3,500,000 persons whose chances in life have either been handicapped or absolutely ruined by their attempts to defeat the law, we begin to understand what crime really costs. When we realize that these 3,500,000 persons annually roll up a total of 1,500,000 serious crimes, each one of which affects the victim in some moral, mental, or physical manner, we are shocked even more. Beyond that, we must consider the social and financial wreckage brought upon an entire family when one of its members is sent to prison.

**W**HEN we are confronted with the fact that the crime army of America includes more than 700,000 boys and girls of less than voting age, who, at the very threshold of life, were cut off from worthy ca-

reers, then, indeed, the cost of crime is recognized as a ghastly one. But the expense does not end even here. What of the 700,000 mothers who risked their lives to bring these 700,000 boys and girls into the world?

**T**HESE women once held roseate dreams for the future as they carried their babies close to their hearts. They hoped for the time when these boys and girls would grow to stalwart manhood and womanhood, become worthy citizens and a means of protection against the shadowy days of old age.

**B**UT all those hopes are false, shattered by the bony, blood-stained monster of crime; dreams of other days have become nightmares. The clank of steel doors; the pacing of armed guards atop prison walls; the weary shuffle of a gray faced man with a weird cap on his head, traveling that last long mile; the whine of a dynamo, and the executioner standing at the switchblock, that a life may pay for a life—these must be included if we are to realize the real cost of crime. And, all good citizens everywhere must dedicate themselves to work for the lessening of a tragedy of moral, mental, financial, and spiritual bankruptcy.

**I**T is necessary, of course, that we continue to look upon the material phases of this problem. We cannot

forget that an army of 200,000 persons who will commit murder before they die roams America and that before they die in or out of prison or in the execution chamber, they will send a total of 300,000 other persons to death by slaying. We must not overlook the fact that the clock upon your desk, the watch in your pocket, the old timepiece upon the wall, all are chronometers of crime and that for every twenty seconds they operate, a major crime is being committed in some part of the United States.

**E**VERY time we see a sunset, we must correlate this with the fact that between the time the sun rises upon our daily life and the time it sets in the evening, 35 persons, men and women, that day arising with plans and hopes and expectations, will have been murdered. There is a death by criminal violence in the United States every forty-five minutes. We must also remember that the 1,500,000 crimes of which I spoke are not petty infractions of the law but they are major violations ranging from assault, robbery and rape to burglary, murder, and that destroyer of public morale, kidnapping. Realizing this situation, we, as good citizens, should constantly carry with us the earnest consideration of what is to be done about it. One of the major efforts must be an attempt to stop crime at its source.

**I**N studying the history of the Holy Name Society, I recalled that President Coolidge in speaking before you one year made a profound remark. He said: "To my mind, the great strength of your Society lies in its recognition of the necessity of discipline."



**I**F the truth of that statement could only be instilled into the mind of every parent in the United States, we would have less crime. Discipline seems to have been forgotten. Laxity of administration in the duties of parenthood threatens the foundations upon which the family was founded. It is all very well to say that youth should have its fling but statistics show that the way of youth is tending too swiftly toward the path of crime.

**T**HERE is no excuse for the fact that 700,000 American boys and girls were enlisted in the army of crime prior to reaching voting age. There is no suitable explanation which the fathers and mothers of America can make for this outrageous situation. They have allowed the reins to slip from their hands; they have allowed their own personal pleasures to become uppermost; they have allowed the spirit of family discipline to become weakened and they have allowed youth to malingering along roads of life which lead all too often to disillusionment. Parents have become too concerned in enjoying the flesh-pots of the age to give proper attention to their offspring.

**D**ISCIPLINE must be re-established in the American home. The father who thinks too much about golf to care what his son is doing; the mother who is so eager for bridge that she pretends to believe that her daughter in a parked car beside the roadway is merely indulging in a bit of harmless petting, must re-cast their ideas or realize that they are unable to govern the human beings for whose existence they are responsible.

**A**ND, in addition to criminal wreckage of youth, which lays a heavy enough burden on us all, this parental indifference in America tends to create a weakening even of our political structure. Instigators of subversive activities against our form of Government recruit their army of revolt from the ranks of youth. And they win these tragic, misguided young zealots because parents have been too

lazy or too ignorant of existing conditions, or too enamored of false philosophies to attack teachings foreign to our ideals and repugnant to the solid American wisdom and common sense which should exist in every home. No boy or girl will be a recruit to subversive activities against our traditions if he or she has been correctly reared and taught by responsible parents that America can exist only as a community of God-fearing, sober-minded, and liberty-loving free men and women.

**I**N this regard. I am most happy to pay my respects to the patriotic bulwarks of loyalty, of justice, of obedience to lawful authority, both civil and religious, which are fundamental in the Holy Name Society.

**R**EFERRING to respect for lawful authority, I wish to point out to you that a tremendous amount of missionary work can be done in that field by such an organization as yours. Indeed, it would be a great factor for the welfare of America if a respect for lawful authority were to become a major crusade of our times. For I must remind you that many forces are combining today under cloaks of respectability to make crime an easy and paying business. I speak of the lawyer who is willing to barter the welfare of his community for the easy money paid him by criminals for advice on how to commit offenses and escape punishment. There is the doctor who feels no responsibility when he changes the gangster's features by a facial operation or attempts to eradicate his fingerprints. There is the political ward-heeler who exerts his pressure upon the patrolmen on the beat that a gang hangout may be allowed to exist or that infractions of the law may go unseen. There is the renegade politician who blocks law-enforcement appropriations and handicaps the efforts of men who should be given the utmost freedom in their attempts to protect their communities. I want you to remember and apply that phrase, "renegade politician," to those whom it describes. There is the type of district attorney,

elected through the efforts of the under-world who, because of his field, is a party to the depredations of criminals when he fails to bring indictments plainly called for by the facts. There are the conditions of unutterable corruption which exist in too many of our cities and which deserve more of an overhauling than a mere occasional Grand Jury "white-washing" or a few spectacular stories in the town's newspaper.

**T**HERE must be a more incisive action on the part of good citizens who are willing to sacrifice their time and their efforts in ferreting out local corruption and consistently and persistently demanding a type of law-enforcement which cannot be controlled in any way whatever by any political organization.

**S**UCH are the good works which can be accomplished by the overwhelming power of such organizations as the Holy Name Society. Politicians low enough to permit the robbery, the assault, and even the murder of their own townspeople for filthy financial gain must be made to realize the power of public opinion. They have had their way too long!

**T**HEY have been able to swing elections by making it their business by day, by night, and throughout the years to keep their political lines tightly in their hands especially as pertains to the underworld. You must remember that a crook counts the cost exceedingly cheap if he can keep out of prison by being a constant worker in some low dive which passes as a political clubhouse or organization. You must realize that this crook delivers not only his vote but the votes of his family, of all of his acquaintances; all to the end that he and his kind may control law-enforcement agencies, weaken their efforts and place the handcuffs upon the officials instead of upon the criminals.

**G**OOD citizens must seek to understand the ramifications of crooked political maneuvers. If a ward or a district in a particular city goes



overwhelmingly at each election for any political organization which is tainted with graft or underworld affiliations then, indeed, it is the duty of every citizen in that community to maintain constant warfare upon the forces which make this condition a possibility. Drag the filthy mess into the light of day! Force the names of these political panderers to the front pages of the newspapers, crowd the district attorney with complaints and relax never for a moment—that is the duty of the good citizens if our national self-respect as regards crime is to be revived.

**WE** are in dire need of a spiritual awakening. We must place rejuvenation of national morality above mundane ambitions. The business man who complains of racketeers should be made to know that he has no just cause unless he does something more than weakly protest against them. Too often this type of man stultifies the efforts of law-enforcement agencies by refusing to testify against the very enemies who are levying tribute upon him. In other words, he does not possess the courage to protect his own business and his own family and the sooner the citizens of a town tell him so in no uncertain terms, the sooner he may be aroused to make a fight for the decency of his community. The same holds true in a variety of instances. We find the weak alibi that the police will not protect their witnesses from reprisals by the underworld. The reason for this is that, all too often, the citizens have not protected the police from underworld political controls which have tied the hands of law-enforcement agencies.

**THE** average policeman is honest. He has become a law-enforcement officer, in many cases, as the result of boyhood dreams and ambitions. But I must ask what you would do if you were forced to endure the sneers of gangsters, the open flaunting of power by bank robbers, murderers, thieves, and thugs as has been done in so many of our cities because crime has been granted an amnesty by the powers which control the of-

fice of the Commissioner of Safety, of the Chief of Police, and often of the Mayor himself. In the files of the Federal Bureau of Investigation are many letters from officials of representative cities throughout the United States, men of honesty, men of integrity, men who tell how they made the race for office with worthy ambitions for their city, only to find that the very forces which elected them are infiltrated with the crookedness of underworld powers who hold key positions in politics.

**BEYOND** this, is the menace of bureaucracy, of petty jealousy, of a vicious friendliness toward criminality expressed in the cheap ambitions of moss-backed obstructors of progress, who believe that their own personal desires should come before the needs of the community of the nation.

**CERTAINLY**, it is discouraging for any law-enforcement officer to strive to build an efficient, loyal, hard-working organization only to find its morale weakened by the personal, financial, and political ambitions of schemers who endeavor to belittle the efforts of honest men. For such persons, I have only the utmost scorn and contempt.

**THEY** are a disgrace to the profession of law-enforcement. By their destructive methods, by their underhanded and scurrilous efforts to weaken some honest organization which has aroused their jealousy, they flaunt to the criminal world an invitation to arise in new depredations. They spread the glad word to thief, robber, counterfeiter, and murderer that the underworld has a friend in what should be the palace of stern, honest, efficient, and unswerving justice.

**IT** is inevitable that the Federal Bureau of Investigation should be no more immune from such attacks than any other honest force which zealously works for law-enforcement. It is inevitable that such detractors, such forces of belittlement, should attempt to use the shortness of public mem-

ory in an effort to undermine the efforts of an efficient organization.

**WE** have heard that it was a shame to kill a "nice young man" like John Dillinger. We have recently heard from certain sources which should be aligned unalterably with the forces of law-enforcement rather than lending aid and comfort to the foul hordes of crime that the Special Agents of the Federal Bureau of Investigation have a habit of running wild, of shooting men on sight and of issuing orders to kill this, that, or the other person. There is only one way to answer such maliciously untrue statements and that is to look at the official record. Let us see what is revealed there.

**IN** the last few years, the power of gangdom reached such an estate that no family of financial means was safe from kidnapping. The predominant emotion throughout the country was that of fear. The depredations of vicious outlaws roving from state to state like packs of wolves amounted to actual armed invasion of America. I must remind you that the forces of the underworld today are greater than the entire number of soldiers enlisted for the defense of this country in the World War. At the head of this enormous body of destroyers, there ranges a group so vicious and so dangerous that in the last year alone it was necessary for local law-enforcement officers in the cities and communities of America to kill nearly 400 members of the underworld who, fully armed, sought to cause the death of the officers who came to arrest them. This means that to protect the lives and property of the citizens of this country against a most deadly type of slayer, it was necessary for local law-enforcement officers somewhere in the United States to each day, every day of the year, protect their own lives by shooting to kill.

**WITH** a personnel of less than 600 men arrayed against a foe numbering in the millions, it has been possible, through careful planning, through highly developed methods



of training, and study courses, and with active alignment in whole-hearted cooperation of local law-enforcement agencies, for the Federal Bureau of Investigation to carry on a successful campaign of detection and apprehension of the most deadly characters in the history of American criminality. In only nine cases in three years have we found it necessary to shoot and kill dangerous criminals, and then only in the protection of our own lives.

OF these nine persons, practically every one was wanted either for murder or kidnapping. At least four of them had a previous record of having murdered from one to several police officers. All but one had a previous record of having shot their way out of the hands of law-enforcement officials who had attempted to arrest them, and all but one had a record of having escaped jail or prison. We make no excuses for the killing of these persons, but we do have the greatest reverence for our own five Special Agents who died on the field of battle, shattered by bullets from guns in the hands of desperate gangsters. During those same three years, the Federal Bureau of Investigation pursued and arrested thousands of desperadoes, who were known for their dangerous character. Special Agents of our Bureau, during these three years, brought about the conviction of 11,153 persons for violations of Federal laws. Of these, there were 726 white slavers; there were 152 bank robbers, through the capture of whom the Federal Bureau of Investigation reduced bank robbery in America by 75% and last, but far from least were 330 desperate characters who had thrown terror into the hearts of every mother and father in America—the kidnappers and extortionists. If we may turn to monetary accomplishments, I may add that for every dollar spent in operation of the Federal Bureau of Investigation, seven dollars have been returned to the American taxpayers in savings, fines, and re-

coveries. That is the record of the Federal Bureau of Investigation! I stand upon it—I am proud of it—and I class any man who belittles it as an enemy to efficient, honest, and straightforward law-enforcement.

THE greatest deterrent to crime is the knowledge on the part of the criminal that there will be sure detection, swift apprehension, and unfailing punishment, and if I may again revert to the subject of youth, there is the necessity that this thought be made a maxim in every home. Nothing weighs upon me so much as the knowledge that one out of five of all our criminals is of less than voting age. These boys and girls go to the very door of the penitentiary believing that in some way they still will be able to defeat the law because, through lack of proper education and religious training, they have been allowed to foster the belief that they could make crime pay.

THE time has come when proper respect for law should be a prime element of all education, in the church, in the home, in the school, in the college, and in our daily life. Children should be taught the filthiness of crime. They should be shown the utter lack of reward, the fear in which a person must live if he is honestly pursued; the career of bribery and underworld chicanery he must pursue if he is to escape apprehension. Children must be shown that there has been no change in the old laws of cause and effect; that crime brings punishment and there is no way to escape it.

NOTHING can be accomplished by the punishment of an individual unless that discipline becomes an object lesson to the rest of civilization. It means nothing in the eradication of crime if a person receives no stigma by his conviction and if he is constantly aided in his life of law evasion by the examples of countless persons who have es-

caped punishment for their misdeeds. Therefore, the causes behind such a condition must be wiped out. The political and other aids which allow crime to flourish and the sentimental nuisances which pamper and pet a prisoner who should be undergoing punishment commensurate with his misdeed, must be eliminated.

WE have too many mental vacuums parading about America who pretend to know all about crime, too many self-inflated balloon-brains sending themselves upon test flights who hope to line their pocketbooks by disseminating false information on these serious problems. They are mental forgers affixing spurious signatures upon bogus checks of information. They are the men who pick theories out of thin air and pass out counterfeit coins purporting to pay for the curbing of criminality. They, like the jealous bureaucrats, are nothing more nor less than friends of criminality, and among the most dangerous of these I list the person who is a proponent of relentless, ill-advised, politically-tainted and extravagant clemency.

WE are victims of a plethora of parole. It is needless; it is useless; it is dangerous. With examples before them of the finest parole system ever devised; namely, that of the Federal Parole System, state after state still clings to antiquated, destructive, and wholesale freeing of men under the guise of parole who in truth are being turned loose with practically no supervision whatever, again to prey upon honest citizens.

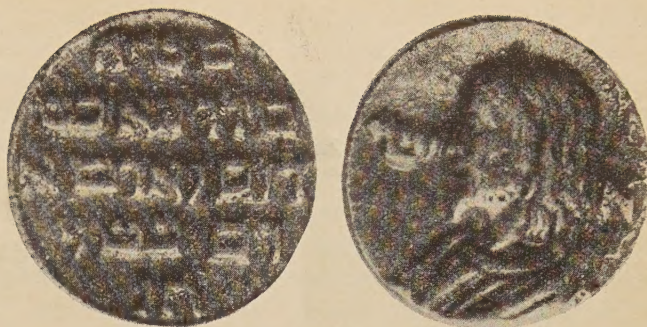
IN the files of the Federal Bureau of Investigation upon the fingerprint cards of numerous wanted men, there are notations from prison officials warning our experts that upon the arrest of parole violators no notification is to be made unless these men have been

*(Continued on page 27.)*



# Was This The

# First Holy Name Emblem?



BY CHARLES M. DALEY

**M**EN have worn emblems or badges or some kind of insignia ever since they left the caves in the Neanderthal Valley or perhaps even when they were cave-men. We might even go back further and say that men have worn these symbolic signs since the time of Adam—for many have borne the brand of Cain, and many have been signed with the Blood of the Lamb. Behind any symbolic emblem is a deeply hidden psychological reason—whether it be the emblem of K. of C., the Masons, Shriners, Rotarians, Kiwanis or the skull and crossed bones of the sand-lot pirate.

**P**HILOSOPHERS tell us that man is distinguished from the mere animal because he has an immortal soul, for man is a social animal, richly endowed with many means of communicating his ideas. The catechism tells us that the soul of man is made to the image and likeness of God. And God speaks to us every day by means of symbols—the green of Spring gives us hope and new life; drab grey and dark brown, the language of Fall, reminds us of penance and mortifications; white signifies purity because of the spotlessness of driven snow; black speaks of death, since night, without the stars, is si-

lent, oppressive and dark. Why then, should not man speak to man by silent symbols—common things known to all men—yet expressive of something higher and more sublime?

**B**UT nothing has so profoundly stirred man's deepest emotions or touched man's heart so much as the gospel of Jesus Christ. And to show how much they were affected by the teachings of the gospel, the early Christians took the Cross, which was the symbol of shame and degradation, and made the Sign of the Cross which became their symbol of hope eternal happiness. They decorated the bleak and barren walls of the catacombs with potent, symbolic pictures of their religious beliefs, which, to the uninitiated were but crude and childish sketches, while to the faithful they constituted a beautiful panorama of the Gospel. The basket of bread suggested to the catechumens, the Blessed Sacrament; the Ark, riding in the waves, was the Church of Christ; the fountain of water indicated Baptism; the fish (*Ichthus*, to the Greeks) symbolized the Holy Name and Jesus Christ—because the letters I - CH - TH - U - S, form an acrostic, being the initial letters of the Greek words "Iesous Christos, Theou - Uios - Soter," meaning in

English "Jesus Christ, the Son of God, Saviour." St. Augustine and Tertullian refer to the fish as an emblem of Christ. Near the middle of the fourth century another African Bishop, Optatus, wrote that "the single name of fish, according to the Greek, contained in the letters composing it, a host of sacred words."

**N**OW the symbol should not be nobler than the thing it represents. And so, less frequently, but more reverently, we find portraits of Christ among the relics of the early Christian meeting places. The new convert from Greek or Roman paganism often had the question upon his lips, "What did Our Lord look like?" With an Apostolic description handed down to each new congregation, it was not difficult for the Christian craftsmen to produce quite authentic likenesses of the Master, although some early Christian theologians did not approve of representing the Divine Being in Art. However, some of these portraits of Christ were etched upon glass, some were engraved medallions, others were jewel-encrusted mosaics, executed by both skilled and unskilled hands. Sir Wyke Bayliss in his book *A Painter's Study of the Likeness of Christ* gives a splendid account of the development of Our Lord's portraiture from early times.



WHAT seemed to be an unusual portrait of Christ, came to the writer's attention a few years ago. It was in the form of a bronze medal bearing a bust profile of Our Divine Lord with a few Hebrew characters on the obverse side and a single Hebrew inscription of five lines on the reverse side. It was in the possession of the late Dr. Walter Hough, curator of Anthropology at the Smithsonian Institute, Washington, D. C. The first thought of the writer upon seeing this bronze piece was that it resembled in some respect our Holy Name badge and the question arose, "Was this the first Holy Name emblem?" According to a note that Dr. Hough had received from the former owner, this particular medal was a "token" or identification piece used in early Roman assemblies of the Church to admit Jewish converts.

"The coin contains a portrait of Christ, the reverse side an inscription in Hebrew characters which reads: 'The Saviour has reigned, He came peacefully; having become the light of Man He lives (or lived).' It is well known that the first Christians in Rome owing to the terrible persecutions to which they were submitted were compelled often to meet in secret. Such a coin it is believed was used as a token to admit members to their meetings in the catacombs and was carried by early converts as a means of recognition without exchange of words."

BUT it was quite evident from an examination of the profile of Christ that the drawing and engraving belonged to the Middle Ages and not to the early centuries. At any rate this particular medal was a very poor cast. We found facsimiles of this Hebrew medal in several books a short time later,—embossed on the cover of Robert Shiel's book, *The Story of the Token*; also a sketch of the same medal in Giovanni E. Meille's *Christ's Likeness in History and Art*; and quite a lengthy description of Hebrew medals in the scholarly work of George F. Hill, *Medallic Portraits of Christ*.

ONE of the reasons why Dr. Hough thought this to be a token for early Hebrew converts was that in the Presbyterian Church, of which he

was a member, "sacramental tokens" were given out in early days to those who were to partake of Communion. This was the established law of the Presbyterian Church in Scotland, and found favor in a few parishes of the Episcopal Church in the north of Scotland. It was used as a pledge or guarantee to its possessor of his right to receive the "sacramental favor," as well as to prevent the approach of unworthy persons to the communion table. In the liturgy used in the Church of Scotland for 1635, we find this rubric prefixed to the *Order for Administration of Holy Communion*: "So many as intend to be partakers of the Holy Communion shall receive these tokens from the minister the night before."

IT is interesting to note here that at least one Roman Catholic Church in Glasgow used the token much in the same manner. One of these, made of silver, has been found bearing the date 1613, with these Latin words on one side; *Mirari non rimari sapientia vera est, H.R.F. 1613*, (To wonder rather than to investigate is true wisdom.) On the other side is a chalice, over the mouth of which is the Sacred Host, all surrounded by a circle containing the words, *Scio cui credidi*, (I know Him whom I have believed.) (II Tim. 1-12.)

THERE is other evidence that the Roman Catholic Church used tokens (*merellus, mireaux*) in the Middle Ages to show presence at Mass and at other special occasions, but although many vague statements have been made as to the use of tokens or *tesserae* for identifying persons who had been converted from paganism and baptized in the Church, nothing of the kind has been definitely identified as such. The Roman *tesserae* were used for admission to the circus and shows, and sometimes entitled a citizen to a share in the distribution of grain. Some of the latter have been found bearing Christian symbols such as an anchor, and the Alpha and Omega. To quote the *Encyclopedia of Religion and Ethics*; "*Tesserae* were also used as credentials. Such *tesserae* would have been

used when persons were sent to confessors in prison to minister to them. *Tesserae* may also have been used to identify the faithful when they desired admission to religious gatherings. Such use is *a priori* possible and probable, but it is important to remember that nothing of the kind, so far as is known, has survived from antiquity bearing a specially Christian character. Even among pagan *tesserae*, those relating to religious bodies are rare." Hence it seems certain that Dr. Hough's Jewish medallion of Christ was not used by early Jewish converts as an identification piece.

THE earliest known coins and medals reproducing the head of Our Saviour were struck at Byzantium during the reign of Justinian II (685-95.) These imperial coins showed Him full-face with flowing hair and beard and a cruciform nimbus behind His head. With slightly modified representations these busts of Christ continued in the Byzantine Empire until 1448. Between 1443 and 1480 we find the full-face beardless Christ. The earliest European medals of Our Lord seem to have originated with the Italian craftsmen, notably Matteo de' Pasti of Verona, whose medal, with the profile bust of Christ, was cast about 1460. The Byzantine full-face medals or coins had little or no influence upon the Renaissance attempts at portraying the Saviour, which were invariably done in profile.

AMONG the various types of Renaissance medals and coins depicting the head of Christ, probably the most curious are those with Hebrew inscriptions, such as the one illustrating this article. Several modified versions have been found and displayed in the British Museum at London. All of them indicate an origin late in the Middle Ages, and show no trace of primitive Christian Art. Hence we may safely dismiss the theory that they were employed by Jewish converts as admission tokens to the services in the Catacombs.

THE earliest known mention of these "Hebrew medals" may be found  
(Continued on page 31.)



# MOSCOW,

## *By Remote Control*

BY BERNARDINE M. QUIRK

FROM the confusion of conflicting dispatches and highly colored commentaries, issuing from the Iberian peninsula, or thereabouts, and purporting to be authentic accounts of what is actually happening in war-torn Spain, certain very definite conclusions are possible to those whose mental horizons are unclouded by preconceived ideas. Despite the unfortunate penchant of secular newspaperdom for reducing the Spanish affair to a "loyalist" and "rebel" fracas, or more frequently, to a showdown between Fascism and the combined forces of democratic liberalism; the fact remains that such a simplification of things is, to say the least, unjustified.

WHILE it is admittedly, difficult to determine the course of action that may be taken by the insurgents, in the event of their complete ascendancy, there are no adequate reasons for maintaining that they are now, or ever will be, irrevocably wedded to the Fascist ideal of state. The facts in the case and the peculiar make-up of the Nationalists seem to indicate that after maintaining a brief military dictatorship some form of republican government will be adopted. Here and now nothing more can be said for or against them other than that they represent a coalition of divergent factions whose

sole aim has been to relentlessly oppose the Red regime of the Madrid government. On the other hand the determination of the aims and the objective of the "government" is extremely simple.

SINCE the February elections which carried the successful Leftist groups into control of the Cortes, the realization of Lenin's ominous prophecy, that Spain would be the next Soviet Republic, has been ultimate objective of the government. Although full election returns indicated that the Right-Center group had a majority of 200,000, the Leftist government, through its Prime Minister announced that "towards the opposition we must consider ourselves in the position of belligerents." Such a remark addressed to the Right, Left, or Center of any parliamentary assembly by a responsible government is, perhaps, without precedent in history. It could be prompted only by the political and social philosophy of Communism.

IT is quite certain, however, that the Popular Front Government did not expect the sanguinary turn of events. The murder of the rightist deputy, Calvo Sotelo, precipitated a state of affairs which literally, "threw the monkey wrench" into the carefully prepared plans of a not too remote,

Moscow. The ascendancy of the extreme Left under Premier Francisco Largo Cabellero and his associates, the revolt in the Army, and the Anarchists' rampage through the holy places of Spain has retarded, if it has not rendered, permanently, ineffective the Communist program.

BUT if Moscow has been embarrassed by the too precipitate and clumsy action of its Spanish devotees, the world at large has been given a graphic picture of what really happens when the "rule of the proletariat" becomes a reality. Neither the Russian Revolution of 1917 nor the events which followed in its wake so clearly revealed the true nature of Marxian Communism and its "modus procedendi" as does the debacle in Spain. Down to the last detail, the Spanish Reds employed the orthodox Communist technique. The formation and subtle domination of a Popular Front, the identifying of all opposition as Facist, the slaughter of priests and religious as a necessary step toward liquidating the forces of religion, and the expropriating of private property in the name of the proletariat, are strictly in conformity with the best Communistic traditions. The Spanish Reds failed, not in what they accomplished, but rather in the too abrupt transition from the "bourgeoisie order" to the proletarian utopia.

BY ATTEMPTING to force the issue before the Spanish masses had



been fully inoculated with the virus of Communism, the extreme Left, in outraging the sensibilities of the "unconverted," provided itself with the formidable and inconvenient opposition of General Franco's "rebels." Because Latin impetuosity could not restrain itself the "Red cat," which Stalin and his satellites have so sedulously kept "in the bag" awaiting the propitious moment, stalked with bloody paws through the land of the dons.

A PERTINENT fact of the Spanish affair, however, is that a presumably Christian country finds itself fighting for all those things that centuries of Catholic life had rooted deeply in its heart. How did it happen? Even those who in their best moments can think of Spain, only, in terms of the Inquisition, must ask themselves how a land, that gave to the world some of its greatest Saints and scholars, could breed a firing squad that gleefully used a statue of the Sacred Heart for its target. The quest for the solution to this query must exclude a consideration of the Spanish scene, for the moment, and take itself to Nineteenth Century Russia, romantically described as Holy Russia.

IT WAS during the "forties" of this most significant of centuries that one Bielinsky, Russian literary critic and publicist, laid the remote foundation for the prime doctrine of International Communism—militant atheism. After dabbling in the rationalist Hegelian philosophy of his day, Bielinsky turned from an idealist, in love with "the sublime and beautiful" to atheistic socialism. The transition was traceable to his inability to reconcile the sufferings of humanity with his conception of God. His desire was to destroy the present world and to create a new one in which suffering would be non-existent. "God was supposed to have created an unjust world, full of suffering, and therefore He must be rejected for moral reasons."

Rather an illogical conclusion, but it served as the corner-stone upon which the Nihilism, of a considerable section of Russian intellectuals, was reared.

STRANGELY enough, the subsequent development of Nihilism found the sons of Russian priests its foremost defenders. These men, reared in an atmosphere of piety, were unable, in mature years, to reconcile the doctrine of the Orthodox Church with the corruption of its clergy and the complete subjugation of the masses. They lost faith in Christ, and by an revolutionary process, came to have faith only in society. Although the early Nihilists, were apparently sincere men, who sought freedom and justice for the enslaved serfs; through a purely utilitarian philosophy of life, they missed the portent of Christianity's pivotal doctrine. For them Calvary, with its God Man draining out His last drop of blood in the labor of man's redemption, had no meaning. Suffering was the object of hate because suffering is rendered unintelligible unless it be judged in relation to the Cross. Berdyaev says of Nihilism, "At its source and in its purest form, it is ascetism without grace; ascetism, not in the name of God but in the name of the future welfare of mankind, in the name of a perfect society." And he adds, "Nihilism is torn by a fundamental contradiction; it begins by wanting to emancipate personality and free it from the slavery of social surroundings, with their norms and rules, traditions and prejudices, and yet, it finally enslaves the human person to social utility and the interests of society; it denies the right of personality to lead its own spiritual and creative life; it rejects religion, philosophy, and art and also morality as qualitative contents of personal life, and throws down all values that exalt personality . . . personal moral conscience is done away with and replaced by the moral conscience of society, the group, the party."

SOMEWHERE in the "seventies" of the Nineteenth century, the theory, first formulated, attractively, by Bielinsky, became the preoccupation of the intelligentsia. Their humanitarianism prompted efforts to liberate the peasantry, whom eventually they infected with their atheism. The extreme left wing of this group was composed of both members of the nobility and lower classes. Their willingness to undergo sacrifices and to endure suffering for their earthly kingdom put to shame the decadent Christianity of a large section of the ruling aristocracy. The martyrdom of the early Church and the insistence by authentic Christianity upon the full Christian life were forgotten by the Nihilists. Their judgments were circumscribed by the unworthiness of pseudo-Christians. Anti-religious psychology which was at a later date to blossom forth in the militant atheism of Communism, had its inception here in the multiple denunciations of so-called Christian society by the early Russian atheists. The anarchism of both Count Bakunin and Prince Kropotkin, inheritors of the Nihilistic traditions and, themselves, precursors of Communism, added to itself the theory of militant atheism. Thus we have the immediate preparation for Nicholas Lenin, and his international Communism.

WHILE Lenin, faithful to Marx, rejected the Anarchism of Proudhon, Bakunin and Kropotkin he was the legitimate heir to their "atheism my force." Lenin's own words, published in 1922 and found in the review, "Under the Marxist Flag," give a key to the logical connection between Russian Nihilism and modern Communism. Expounding his atheistic views and the methods to be used in their dissemination. Lenin says of the publication mentioned above, "In the second place such a review must be an organ of militant atheism . . . account must be taken of all materialistic literature ap-

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## DOCTORS OF THE CHURCH

BY HYACINTH ROTH

ST. ALBERT  
THE GREAT*and the Value of Natural Sciences*

THE natural sciences are the results of man's curiosity and investigations. Cosmography, botany, medicine, chemistry, all reflect glorious achievements, all tend to make this world of ours more enjoyable and peaceful. Justly may we marvel at the constant new discoveries in the various branches of science, yet we ought to appreciate, more than the things themselves, the untiring spirit wherewith man, actualizes his dreams. But man would betray his honesty, were he to value only the modern inventors of our scientific wonders, and not look back in appreciation to the toils of the pioneers who formed the moulds, the effects of which we enjoy today.

OF these pioneers St. Albert the Great should live in our memory, especially we in America, since it was Albert's cosmographical theories that guided Amerigo Vespucci and Columbus generations afterwards in their successful adventures to the New

World. Worthy of note, too, is the open acknowledgment of Columbus to his son Ferdinand, that, had it not been for these Albertinian theories, faithfully preserved in Dominican convents, he would never have reached the shores of our western hemisphere.

ALBERT THE GREAT is best understood when one studies, along with his scientific researches, the time in which he lived and the circumstances that accompanied it. Albert lived in the Middle Ages. He was born about the year 1193 at Lauingen, in the southwestern part of present-day Germany, the son of the chivalrous family of Bollstaedt. Instead of utilizing his inherited daring spirit in the pursuit of military adventure or in the service at the Imperial court, two of the most promising vocations for feudal youth, he gave himself to the study of the classics and of the sciences. At the University of Padua, where he spent ten years, the study of Virgil, Juvenal, and Cicero so fascinated

him that his letters, and later his sermons, showed much of these writers' lasting appeal to youth. Cicero he was wont to call "Noster Tullius."

THROUGHOUT his whole life he was interested in nature. As a boy he examined the feudal defenses about his father's castle; at school, and later as Dominican friar, he investigated the workability of practically all the natural sciences, and later, while professor at the University of Paris, he experimented in nearly every natural phenomenon. Nor did his studies cease with his election as Provincial of the German Province for, we are told, while in Friesland on visitation, he took great delight in hunting because a kill always provided material for anatomical observation. And later when bishop of Ratisbon, he devoted his resting hours at his summer villa at Donaustauf to the study of fish. He could clearly distinguish the different species of fish and established by experiment



the distinction between the amphibian and the fish. He, too, knew about the oyster, and the notion of oyster beds appears to have first originated with Albert.

IN ALL his works, speculative and empirical, Albert was thoroughly practical. Unlike the philosopher whose view of life stops with the abstract synthesis, Albert's views and procedures were consistently disposed to the concrete. Every physical problem he would first carefully examine before giving a decision. For example, when told of a tree which allegedly protected doves from serpents, he replied: "But this has not been sufficiently proved by certain experience like the other facts which are written here, but is found in the writings of the Ancients." And on another occasion: "As some affirm, but I have not tested this myself." "The aim of natural science," he insisted, "is not simply to accept the statements of others, that is, what is narrated by people, but to investigate the causes that are at work in nature for themselves."

FOR the study of plants, Albert proposed the indispensable principle: "Experiment is the only safe guide in such investigations." He is said to be the first European to mention and describe spinach, to put forward the relation of grapes to the vines and leaves, the distinction between buds and flowers, the influence of heat and sunlight on the bark of trees. Of his intelligent observation of the nature of fruits, flowers, and shrubs many modern scientists have taken grateful cognizance. Thus Ellison Hawks in "PIONEERS OF PLANT STUDY" writes of Albert that "his description of the apple, its three coats, the five-chambered core, the floral receptacle above the seed with testa and two hemispherical cotyledons is far superior to anything in any earlier writer. . . . There was one man—Albertus Magnus—who did something to arrive at a scientific study of plants as living things. This had prac-

tically been at a standstill since the days of Aristotle."

ALBERT's study of botany did not stop with the acquisition of knowledge, he exposed, to the wrath of some the practices of magic which widely defrauded the people of his time. Because of the ignorance of physical laws the people easily fell victim to magicians, and were too readily led to belief in diabolical interferences with the forces of nature. To many of these poor people practically every natural thing had some connection with the powers of darkness. Albert dispelled some of the popular ignorance by exposing the counterfeit mysteries, so superstitiously held. He either condemned them outright or presented them as purely natural effects flowing from natural causes. Albert drew a distinct line between the physically possible and impossible. He dismissed as ridiculous the story of the "one-eyed peacock, the peacock with one web foot, the peacock which weeps tears of blood . . . the rooster which before dying lays one egg from which the sun hatches a serpent." Albert's counsel of a right procedure in the study of the natural and the supernatural was: "In the knowledge of divine things, faith precedes the understanding of Divine truth, authority precedes reason . . . but in matters that can be naturally known, a philosopher should not hold an opinion which he is not prepared to defend by reason. . . ." In studying nature we have not to inquire how God, the Creator, may, as He freely wills, use His creatures to work miracles and thereby show forth His power: we have rather to inquire what Nature with its immanent causes can naturally bring to pass. . . . It is necessary to establish every experiment not in one way, only, but according to all the circumstances."

ALBERT's analytical mind separated the science of medicine and the omen of magic which had been in-

terchangeable notions. Truly may we call him a physician since one purpose of his botanical studies was his application of the curative properties of herbs and flowers to the physical welfare of the people. Nor was he ignorant of the veterinarian's art. After naming all the prescriptions for the infirmities of falcons he concludes: "Such are the medicines which one finds given for falcons from the experience of wise men, but the wise falconer will, with time, add to or subtract from them according to his own experience of what is beneficial to the state of health of the birds, for experience is the best teacher in all matters of this sort." A noble tribute to Albert's medical research is recorded in Puschmann's "HISTORY OF MEDICINE" where it says that Albert discovered the uses of and experimented with salt, vitriol, alum, arsenic, marcasite, niter, tuchia, and amber, that "Albert shared with the naturalists of the scholastic period the equality of entering deeply and thoroughly into the objects of nature, and was not content with bare, superficial details concerning them which many of the writers of the period penetrated no further than to provide a nomenclature. While Albert was a churchman and an ardent devotee of Aristotle in matters of natural phenomena, he was relatively unprejudiced and presented an open mind. He thought that he must follow Hippocrates and Galen rather than Aristotle and Augustine in medicine and the natural sciences. We must concede it as a special subject of praise for Albert, that he distinguished very strictly between natural and supernatural phenomena. The former he considered as entirely the object of the investigation of nature. The latter he handed over to the realm of metaphysics. . . . Albert's efforts to set down the limits of natural science show already the seeds of a more scientific treatment of natural phenomena and a recognition of the necessity to know things in their

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# The Holy Name Society and Catholic Action

BY

HIS EXCELLENCY

THE MOST REVEREND AMLETO GIOVANNI CICOGNANI  
APOSTOLIC DELEGATE TO THE UNITED STATES

**M**EN of the Holy Name Society:—The name which binds you together sets forth of itself an exalted program of action, and urges the highest attainment of individual and social sanctification. You are constituted within your parishes a powerful army for the defense of the Holy Name of Jesus,—to combat everything which is blasphemous or offensive to that Name, and to favor everything which makes for its reverence and honor. That Name is an open profession of faith in the Divinity of Christ, a profession of faith to be worked out into a practical life of virtue and moral character solidly grounded upon the teaching and example of Jesus Christ. It is a program of holy harmony in which nothing should be at variance with the doctrines of Christ and nothing should diminish their influence, but in which, rather, every activity should be in perfect accord with them, and every effort should be made to spread abroad their salutary effect.

#### FERVENT APOSTLES OF SALVATION

**T**HE essential features of your Holy Name program are like the very motives for which Christ

came down upon earth. The Son of God became man to save humanity. Before He was conceived in the womb of His virgin mother an angel messenger of God appeared to Mary in her humble home at Nazareth and said to her: "Behold Thou shalt conceive in thy womb, and shalt bring forth a Son; and thou shalt call His name Jesus" (St. Luke I, 31). The name of Jesus, therefore, is a name chosen in heaven by God Himself. It means: "Saviour." And yet the word, Saviour, does not quite express the full force of the Hebrew word "Jeshuah" which brings out not alone our rescue from the powers of evil but sets forth as well the lasting and enduring character of Christ's action as Saviour. Jesus is our Saviour, so to speak, always working for us and untiring in His efforts to lead men to God. As Saint Bernard expresses it: "We have not the shadow of a great name, but the reality itself." He came amongst us as Saviour. He revealed the truths of Redemption to those who received Him, and made them sons of God: "As many as received Him, He gave them power to be made the sons of God, to them that believe in His name" (St. John I, 12). You

believe in His name; and not only have you received Him, but by your works, your example, and your public profession of faith and love as members of the Holy Name Society you have made yourselves the defenders, the promoters, the apostles even, of His own program of salvation.

#### THE CATHOLIC ACTION OF THE HOLY NAME SOCIETY

**A**ND truly, this is the Catholic Action of the Holy Name Society, Catholic Action in a preeminent degree, Catholic Action spiritual, exalted, and wise. It consists in the following of Christ, in making Him better known through such imitation of Himself, and thus also in drawing others to glorify His august Name. It is an effort to carry on His own program of sanctification. You render aid and assistance to the priesthood He constituted and to the Church He founded. He stands at your side, your leader and friend. Wonderful, sublime even, the privilege which is yours! Your Catholic Action is action with Jesus; making use of the selfsame means He used to do good. His example, His strength, His grace.

**T**HE Holy Name Society had its origin at the time of the Ecumenical Council of Lyons, 662



years ago, when Pope Gregory X directed His Bull of September 20th, 1274, to Blessed John of Vercelli, the Master General of the Dominican Order. Since that far off day its task has been the defense of the Holy Name. It spread quickly and with a flourishing life to Europe, Asia, and Africa before its expansion in America where today it numbers more than two million members. Its activity has revived and grown more intense every time that forces hostile to the faith have attempted to destroy the rights of Christ in society or His rule in the hearts of men.

#### IN DEFENSE OF THE CLAIMS OF CHRIST

**I**N OUR own times, perhaps more than ever before, there is need for us to defend the Name of Christ and His claims upon mankind. In so many nations today there have been truly dreadful waves of a pagan rationalism and principles destructive of every moral authority have been spread abroad. There is resounding through the whole world just now the voice of our Holy Father who only last Monday morning so eloquently proclaimed: "The very foundations of all order, all culture and all civilization are being menaced." Human folly has gone so far as to cry out for the exile of Christ. Instead He is the central figure of human history and must remain the first citizen of every country, the contemporary of every age, and the Saviour of every century: "Jesus Christ, yesterday, and today, and the same forever" (Hebrews XIII, 8). America seems in truth far removed from these destructive movements, but none the less there are many here who remain indifferent to this great name of Jesus which is "above all names" (Philip. 11, 9); and religious indifference sooner or later resolves itself into the abandonment of virtue. History teaches us that there follow from it disastrous social consequences. The situation demands that our age become better acquainted with

Jesus Christ and His revelation, and this is the special Catholic Action of the Holy Name Society.

#### THE SIGNIFICANCE OF PROFESSING CHRIST'S HOLY NAME

**T**O profess the name of Jesus is publicly to proclaim Christianity, its truths, its sacraments, and its principles of morality. To speak the Name of Jesus is to make a declaration of faith in the Incarnation, in the Church, in its visible head, St. Peter and his successors, in the priesthood. To pronounce the name of Jesus is openly to recall the Good Shepherd who came forth from heaven in quest of our souls, to keep in mind His lovable traits and attractive character, to remember the greatness of His love for us and the extremes of His poverty, to be reminded of His humiliations and sufferings, His passion and death, as well as to think again of our own ransom and the only hope we have of eternal life. To say "Jesus" with faith and love is once again to put on Christ, to be inspired by His maxims, His meekness, and His loving mercy, to participate with Him in the sorrows of others and in their joys, to share with our neighbor the goodness and the peace of Christ, even "to inspire the noblest ideals of service to God and country and to rally our neighbor to the defense of the sacred interests of true religion and of true patriotism." (Letter of the Cardinal Secretary of State to Cardinal Hayes, August 19, 1936).

**T**HE name of Jesus is the source of this Catholic Action and remains ever the fountain-head of Catholic inspiration. The circumstances too, in which it was conferred upon the Son of God are worthy of our attention. He received it with the first shedding of His Precious Blood in the rite of circumcision. Jesus wished to manifest Himself at once as our Saviour. At the same time He makes us understand that a noble name is not acquired nor can it be worthily borne without sacrifice.

Whosoever wishes to be worthy of His name must "deny himself, take up his cross, and follow Him" (Matt. XVI, 24), whether in time of peace or in the hour of struggle, even if need be in the heroism of martyrdom.

#### LET YOUR CONDUCT BE A DEFENSE OF THE FAITH AND THE LIFE OF THE GOSPEL

**B**y reason of Catholic Action the member of the Holy Name Society should be himself a living praise of the Holy Name. His life should be a practical outworking of the religious spirit and a constant exercise of charity. According as God has given to him, he should be an apostle for the relief of poverty and its attendant suffering. By his Catholic Action the Holy Name man becomes a defense of the faith, a personal argument for holiness of life, and a proof in human contacts of the gentle influence of the Holy Name.

**S**T. PAUL, the Apostle, in examining his life as a Christian declared: "I live, now not I, but Christ liveth in me" (Galat II, 20). This was not a personal privilege of the great apostle. It is the common lot of those who are incorporated in Christ, of those who make up the Mystic Body. This Mystic Body of Christ is visible to anyone who wishes to hear His word. Christ appears to us in our brethren, and especially is He seen amongst the poor and the lowly who are marked by the stigmata of suffering and of spiritual and material need. To them above all others our Catholic Action should dedicate itself, our living on with Christ. To them we must offer more than the products of industry and the fruits of the soil. We must make available for them our Christian products, uprightness of life, peace and grace. "Let your conversation be worthy of the Gospel of Christ" (Philip. I, 27), both in your own families and in your contacts with human society. Be "all things to all men" (I Cor. IX, 22),

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# New Jersey's Answer to Communism

**MORE THAN 150,000 MEN OF HUDSON, ESSEX  
BERGEN, UNION, PASSAIC AND MORRIS-SUSSEX  
COUNTY FEDERATIONS OF NEWARK DIOCESAN  
UNION PARADE IN OPEN PROFESSION OF FAITH  
IN THE DIVINITY OF CHRIST.**

**T**HE annual rally of the Newark Diocesan Holy Name Union was held on Sunday October 11th. Men numbering more than 150,000 marched in ten different sectional parades held throughout the diocese. Each marcher carried the official Holy Name Pennant of blue, thru which the letters H.N.S. and the head of the Christ Child showed in white.

**T**HE Hudson County Federation held parades in Jersey City, Union City and Bayonne with more than 54,000 men in line.

**E**SSEX COUNTY Federation held parades in Newark and East Orange with 59,000 men in line.

**M**EN of the Bergen County Federation paraded through the streets of Hackensack 15,000 strong.

**T**HE Passaic Federation paraded in Paterson and Passaic with 21,000 men.

**U**NION COUNTY Federation marched in Elizabeth where 5,000 men turned out.

**M**ORRIS-SUSSEX Federation paraded in Dover with 2,000 men in line.

**E**ACH unit wended its way to a local park where a sermon and Benediction of the Most Blessed Sacrament terminated the demonstration.

## JERSEY CITY

HUDSON COUNTY FEDERATION  
Rev. Thos. F. O'Donnell, Director

**F**OR three and one-half hours 35,000 members of the Jersey City Holy Name Societies, in their annual parade, marched past the reviewing stand in Lincoln Park where sat Bishop Thomas J. Walsh of the Newark Diocese with the Grand Marshal, Dr. John J. Brozdowski, and leading clergy and laymen.

**I**T WAS about 2 P. M. when the marchers of Our Lady of Czesnochowa Holy Name Society, heading the first of the three divisions, reached the reviewing stand. It was 5:30 P. M. when the police contingent filed past at the last, and about 30 minutes later the deepening dusk added impressiveness to the sight of flickering candles carried by altar boys in the procession of the Blessed Sacrament from nearby St. Aloysius' Church to the illuminated altar in the park.

## Quotes Peter's Answer

**T**HE arrival of the procession from the church coincided with the closing words of the speaker of the day, Rev. John V. Williams, O.P., assistant at Sacred Heart Church and director of its Holy Name Society, with hands raised towards the approaching Sacrament, he quoted Peter's answer to Jesus: "Thou art the Christ, the Son of the living God."

**H**E said the Holy Name Society can satisfy the spiritual needs of the world and warned that the society is not a fraternal or political one, but solely spiritual, and within it is no place for any who might "try to use it for political or other selfish reasons."

**F**ORMAL dress with silk hats and canes, fedoras with neat business suits, and the brilliant uniforms of a score of bands combined to make it a vividly varied parade in which youth and age marched shoulder to shoulder, the prominent stepping it with the humble along city streets which were lined all told, with upward of 100,000 spectators.

**T**HE bands made an especially fine appearance and stirred the spectators by their playing — most of



them at one time or another playing "Onward Christian Soldiers" and "O Come All Ye Faithful."

AMONG others on the reviewing stand were Rev. Mark Duffy, pastor of St. Aloysius' Church; Rev. Thomas F. O'Donnell, pastor of Our Lady of Victories' Church, who presided; Monsignor John G. Delaney, secretary to Bishop Walsh; Rev. Joseph F. Malone, chaplain of the Medical Center; and Edward C. Reynolds and James J. Kearney, aids to the grand marshal.

#### Reads Pontiff's Cable

IMMEDIATELY after the parade Father O'Donnell conveyed to the spectators and marchers Bishop Walsh's pleasure with the whole occasion. Father O'Donnell also read the cablegram to the Bishop from Rome, stating that "The Holy Father is profoundly impressed by this magnificent demonstration of faith and loyalty" and extending "the paternal apostolic benediction."

FATHER O'DONNELL then introduced Father Williams who congratulated the paraders for having "courage to march, not to show that you are better than others but that, as ordinary men, you are trying to serve."

HE said that the Holy Name Society has survived for 700 years because its purpose is spiritual. "It is not a fraternal or political organization. It never will be. For any one member to arrogate to himself the strength of the society for own ambitions would be to desecrate something that is sacred. If anyone attempted to use the society for his political ambitions he should be cast out.

THE world is hungry for the spiritual, and that is the purpose of this society. Your parade is a challenge to those who challenge Christ. True Holy Name men

### CABLEGRAM OF THE HOLY FATHER

"The Holy Father is profoundly impressed by the magnificent demonstration of faith and loyalty as expressed in the Holy Name Society rally. In pledge of heartfelt thanks, His Holiness gladly sends your Excellency, all priests, directors and members of the Holy Name Society his paternal Apostolic Benediction."

never desert. But see at your Holy Name services how many are there and I fear you must admit there are some deserters. Holy Name men should go to confession at least once a month and take Communion regularly. The world needs your society and the good example of its members would be an obstruction to the "isms" that are plaguing this country, "isms" with which some would replace the faith of Christ.

#### World Cries for Christ

"CIVILIZATION, a world of culture, cries for Christ. You will not leave it Christless. You can pull down the altars to false gods."

FOLLOWING the address by Father Williams the procession of the Blessed Sacrament proceeded to the open-air altar where the Benediction was celebrated by Rev. John A. McGeary, of St. Aedan's; Rev. Thomas F. Mulvaney, of St. John's, deacon; and Rev. Raymond Doll, of St. Bridget's, subdeacon.

MASTERS OF CEREMONIES were Rev. A. P. Mooney and Rev. John McHenry of St. Aloysius.

### BAYONNE

#### HUDSON COUNTY FEDERATION

MEMBERS of the Holy Name Societies of eight parishes in Bayonne marched in their annual parade Sunday, October 11th. It was estimated that over 9,000 men, the largest turnout in years, took part in the demonstration.

THOUSANDS lined the streets through which the parade passed. Each Society had its own band and some had two.

THE parade ended in St. Henry's Church grounds, where thousands of other persons joined to witness the ceremonies that fol-

lowed. Rev. Michael J. Mulligan, D.D., pastor of St. Henry's and director of the society, reviewed the parade. He was joined by the priests from the various churches as their units entered the grounds.

#### St. Joseph's Leads

ST. JOSEPH'S CHURCH had the honor position in the parade, and former Assemblyman John J. Vavrence, a member of that parish, was the grand marshal. The parade started from in front of St. Henry's Church at Avenue C and Twenty-ninth Street and moved south on Avenue C. Other churches followed in the following order, St. Henry's, Our Lady of Mt. Carmel, St. Vincent de Paul's, Assumption, St. Michael's, St. Andrew's and St. Mary's.

THE ministers of Benediction of the Most Blessed Sacrament were Rev. A. L. Adzima of St. Joseph's, celebrant; Rev. Henry F. Mackin, St. Vincent's, deacon; Rev. Ladislaus A. Kopec, Mt. Carmel, subdeacon; Rev. William V. Holland of St. Vincent's, and Rev. Francis J. Reilly of St. Henry's, masters of ceremonies.

THE combined chancel choirs of St. Henry's, Mt. Carmel, St. Joseph's, and St. Mary's sang at the ceremonies under the direction of Prof. Andrew H. Neuss, organist and choirmaster at St. Henry's.

FATHER MULLIGAN, who acted as moderator at the exercises, read a cablegram from Pope Pius XI bestowing his apostolic benediction.



## NORTH HUDSON AND HOBOKEN

HUDSON COUNTY FEDERATION

**M**ORE than 10,000 Holy Name members, the largest turnout in recent years, marched in the annual parade of North Hudson and Hoboken parishes in Union City.

**F**OR an hour and 10 minutes an unwavering line of men filed past the reviewing stands in front of St. Michael's Monastery Church to the tune of countless bands. Every parader carried a flag with the Holy Name emblem.

**T**HE sullen skies held no fear for the marchers and the threat of rain thinned the ranks but very little. Old and young the tottering and the sprightly, seemed full of enthusiasm as they smilingly saluted the flag-draped reviewing stands.

### Reviewed From Stand

**I**N the reviewing stands were Charles J. Pizzuta, grand marshal of the parade from St. Lawrence, Weehawken, who marched along side of Rev. Henry J. Campbell, pastor. William J. Bigley, Jr., was marshal for the society. The band was the unit of the New York Naval Cadets.

**L**EADING the parade was Motorcycle Patrolman-Lawrence Hesneler of Weehawken, flanked on both sides by two patrol cars. Chief August Klassen led a detachment of police. Also lined up with St. Lawrence were Committeeman Thomas A. Donlan and James J. Healey.

**O**NE of the most striking units in the parade was the mounted squad of the Hoboken police department leading the parishes from the Mile-Square City.

**T**HE society from Our Lady of Grace, Hoboken, vied with St. Michael's of Union City for having the largest representation. Al-

though no actual count was made both parishes had close to 1,000 members in the line of march. Our Lady of Grace had three bands to march to, while most of the societies had one or two.

### Crowds Line Avenue

**C**ROWDS lined Palisade Ave. and streets in the vicinity of the Monastery. Flags and bunting decked houses and apartments. In the reviewing stands were the pastors of all churches represented in the parade; Commissioners Harry Thourot, Fred Berke, Fred Holtje, Harry Little and Mayor Eastmead. Also several priests and scholastics from the Monastery and Charles Pizzuta, the grand marshal.

**A**T Benediction in St. Michael's Church following the parade, Rev. Henry J. Campbell was celebrant. He was assisted by Rev. John Weisbrod, of St. Augustine's, who was deacon, and Rev. Dominick DelMonte of Our Lady of Libera was subdeacon.

**R**EV. EDWARD J. KERN, PH.D., chairman of the Catholic Charities of the Newark Diocese, delivered the sermon.

### Cites Russia, Spain

**H**E spoke of conditions in Russia, Spain and Mexico, "countries," he said, "plunged into economic and social chaos because the name of God has lost its meaning to those in command of the government."

**F**ATHER KERN said: "I have said the laws of God. Oh, if men and nations generally only practiced more loyalty to their Creator and even attempted to carry out His laws, the world would be a finer place for the people of all nations. But, not only are our laws of justice and equity and decency disregarded, but also in many instances the Almighty God is carelessly shunned or positively denied, and thus we have a spectacle of men setting themselves up as a state and arbitrarily proclaiming

the laws which they themselves arrange to be absolute, and yet they deny themselves even the existence of God, the very source of all law and order. These so-called leaders, through subtle propaganda, hold entire nations under their unmoral domination, such as even most slaves never had to endure in the history of the world, even in pagan nations of antiquity. Many forms of slavery known to the world would be paradise in contrast to the absolute ownership of person even now taking place in certain parts of the world.

**"T**o these self appointed Godless leaders or modern psychopaths who have snaked into their powerful places through murder and robbery, the commandments of God and the moral law are but something historical. The individual, the family and the state, with their respective rights and duties, are by these men tossed into utter disregard. Moreover, if these precepts of the natural law and the directly revealed law of God, together with God Himself could be annihilated, then the despots' cup of joy would be filled to overflowing with insane delight.

**"I**N our country we may feel somewhat safe but our safety will be commensurate with our thoughtfulness of God. Moreover, in this our day, safety seems to diminish even as we contemplate, because our mind immediately visualizes the happenings in many nations already suffering for their failure to perceive that there is an all just and an all merciful God, and real law and order are to be found only in God.

**"T**ODAY, dear men, you have marched under a noble standard, namely the banner of Jesus Christ, a name in the presence of which every head should bow and every knee should bend in heaven and on earth. Your relatives and friends lined the streets in order to do their part and to show their approval of your action. Thou-



sands more if they were free would be in the parade or along the walks. You have every reason to feel proud for a duty well done."

## NEWARK

ESSEX COUNTY FEDERATION

Rev. James F. Flannagan, Director

IN THE largest Holy Name Society demonstration in Newark in twenty-nine years, 50,000 members Sunday, October 11th, heard the Rev. James F. Kelley, president of Seton Hall College, denounce Communism as destructive of civilization. At the same time he observed that much of the current talk about Communism in this country is "political publicity."

FATHER KELLEY spoke at closing exercises in Lincoln Park after members of Holy Name Societies had marched down Broad Street from Washington Park. Between 75,000 and 100,000 lined the walks to watch the parade, according to police estimates.

THE reviewing officers were Monsignor John J. Murphy, pastor of Sacred Heart Church, Vailsburg, and Monsignor Michael J. White of St. Columbia's Church. As they watched the parade at Lincoln Park from 2 P. M. until dusk. Mayor Ellenstein and other city officials reviewed the marchers from a stand in front of City Hall.

THE Newark parade was one of the most colorful ever held. Each marcher carried a Holy Name pennant. At the head of each of the fifty parish units standard bearers carried the American flag, the Papal banner and the Holy Name emblem.

THOMAS F. CUMMINGS, president of the Essex societies and grand marshal of the Newark parade; his aides, unit officers and their spiritual directors wore frock coats and top hats.

25,000 Hear Sermon

AIDED by a loud-speaking system 25,000 persons heard Dr. Kelley's sermon, and attended the Benediction of the Blessed Sacrament that closed the exercises.

IN his sermon, Dr. Kelley said: "A topic that is making the headlines these days is the cry of Communism in America. Periodically, of course, every fourth year political pessimism paints a picture of national ruin if the party is retained or if the opposite party is installed.

"AND so this year much of the ballyhoo about Communism is political publicity.

"FOR the last five years a voice has been crying out to the nations to awaken against the fungus of Communism within their borders. That voice of our Pontiff, Pius XI, repeatedly and insistently has been emphasizing the dangers of Communism, not so much as to his own Catholic society but as to the roots and foundations of civilization.

Sees Spread in World

"HIS has been a voice crying in the wilderness until suddenly Communism, cradled in the unrest of a long-drawn-out depression, has grown to full stature in Mexico, Spain and China and is growing rapidly in France and several South American countries."

DR. KELLEY said the "first and fundamental doctrine" of Communism "is to destroy by force the entire structure of civilization that has been built upon the thousand preceding years of man's existence.

"OUT of devotion to religion and to our own nation, let us slash out against this octopus of Communism by our lives and through the religious education of our children. Let us choose between Christ and Communism. Let us, as loyal Americans stand shoulder to shoulder as we stand today in

this demonstration, to see that Communism gains no hold upon our nation."

Thousands in Choir

AT the Benediction, thousands joined the newly-formed choir of Holy Name men in singing the final hymn, "Holy God," and "The Star Spangled Banner." The choir was directed by Joseph A. Murphy, organist at St. Joseph's Church.

OFFICERS of the Benediction were the Very Rev. Walter G. Moran, O.P., of St. Antoninus, celebrant; the Rev. Adalbert Kiczek of Sacred Heart, Irvington, deacon; the Rev. Thomas Rainone of Our Lady of Mt. Carmel, subdeacon, and the Rev. Thomas J. Duffy of St. Columba, master of ceremonies.

IN the Newark parade were men from fifty parishes in the city, Nutley, Belleville, Silver Lake, Maplewood, Irvington, Harrison, East Newark, Kearny, Arlington and North Arlington.

## EAST ORANGE

ESSEX COUNTY FEDERATION

A THROG of nearly 9,000 members of the Holy Name Societies in the Orange district took part in the annual Benediction and rally in Elmwood Park, East Orange, preceded by a parade through the streets of the city. The Right Rev. Paul T. Carew, pastor of St. John's Church, Orange, reviewed the parade.

THE members were addressed at the field by the Rev. Fidelis Quinn, O.M.Cap., assistant pastor of Our Lady of Mount Carmel Church, Orange. Celebrant at the service was the Rev. James J. Smith, pastor of Our Lady of the Valley Church, Orange. The Rev. Edward J. Stanley, assistant pastor of Sacred Heart Church, Bloomfield, was deacon at the ceremonies, and subdeacon was the



Rev. Hugh A. Fitzsimmons, assistant pastor of Our Lady of Lourdes Church, West Orange. Master of ceremonies was the Rev. James H. Sullivan, assistant pastor of St. Aloysius' Church, Caldwell. The Rev. Joseph E. Price of the Holy Name Church, East Orange, was director of the exercises.

**T**HE throng was urged by Father Quinn to "combat Communism, not with bullets, but by the medicine they give us—propaganda."

**"I**F we live according to the ideals and the teachings of Christ, we will be using the most effective propaganda," he told his audience.

**H**E deplored the present "destruction, not only of great art, but of education in Spain," which he blamed on the growth of Communism.

**"W**HAT has the Holy Name Society to offer the modern age?" he said. "It offers the same fundamental principles that Jesus offered, that applied not only in his day, but to the end of time. Possession of a good conscience is one of these principles, and that implies conscientious dealings with one's fellow men."

**C**OMMUNISM, he said, has nothing to offer but destruction.

#### **HACKENSACK**

BERGEN COUNTY FEDERATION  
Rev. John J. Clark, Director

**H**OLY NAME MEN from all Bergen parishes except those of Garfield and Lodi, who marched in Passaic, took part in the 26th annual parade and rally of the Bergen County Federation of the Holy Name Society.

**I**T was estimated that 15,000 men were in the long line that took more than an hour to pass the reviewing stand. Church dignitaries headed by the Most Rev. Thomas

H. McLaughlin, Auxiliary Bishop of Newark, reviewed the parade as it entered Riverside Park where a colorful demonstration of the faith took place.

**T**HE sermon at the services in Riverside Park was delivered by the Rev. Daniel F. Meehan, chaplain of Villa Marie Claire, Saddle River Borough.

**A** GATHERING estimated at 15,000 persons heard Father Meehan urge them to a fuller knowledge of the doctrines of the Church so as to be better able to crusade against the spread of subversive doctrines.

**"I**T is only through the Rock of Peter and a fuller understanding of the Church that will keep you from the evils of the day and especially un-Christian Communism," the priest declared.

**T**AKING his audience back four centuries, Father Meehan pointed out that the faith of the Christian of that era was due to "deep knowledge of the Christian" and that by practicing Christian doctrines in their daily life they kept the truth intact.

**"T**HE old generation," said Father Meehan, "looks at the world today and compares it with those days, and, as a result, tells us that times are evil—and so they are. They see a hellish doctrine separating a man from his wife which leaves children waifs and not wanted."

**"T**HEY see a doctrine which is against religion and in some States takes people away from the church," Father Meehan continued. "Business and industry has seen an increase in social injustice which makes of human beings living slaves."

**"T**ODAY there are many whose knowledge of their Church is rudimentary and those whose knowledge of their faith so little that it amounts to nothing."

**I**N calling for a better understanding, the priest said that the "danger to the Church may come from those who neglect to pursue its knowledge." He said that every person within the sound of his own voice should propose and resolve "a true knowledge of the Church" and should read the Catechism and the Catholic Press to learn "the principles of the faith which must guide you in your daily life, for then only can you penetrate the evil—social and industrial—of the times."

**B**ISHOP McLAUGHLIN, speaking briefly, complimented the gathering upon the fine attendance and bestowed his blessing on the throng.

**T**HE Rev. Thomas B. Curry was celebrant at the Benediction of the Most Blessed Sacrament, assisted by the Rev. Eugene A. Sharkey as deacon, and the Rev. Joseph G. Mulquin as subdeacon. The Rev. Edward A. McGuirk was master of ceremonies.

**F**OLLOWING the mass recital of the Holy Name Pledge, the services were concluded with the singing of the hymn "Holy God We Praise Thy Name."

**T**HE parade to the park through the City's main thoroughfares was witnessed by thousands from all parts of the County. The Holy Name units marching to the music of 25 bands.

**F**ORMER Judge James P. Dolan, of Englewood, was grand marshal of the parade which marched in four divisions.

#### **PASSAIC**

PASSAIC COUNTY FEDERATION  
Rev. John F. Mulligan, Director

**U**NDER a canopy of a sombre, gray sky, 12,000 Catholic men from nineteen parishes in Passaic, Clifton, Garfield and Lodi marched



in the annual Holy Name parade in a public manifestation of their faith. Despite the gloomy weather, it was the largest turnout of Holy Name Society members in Passaic.

FROM the Clifton City line to the School Stadium, the streets echoed to the measured tread of marching feet and the music of eighteen bands and drum and bugle corps that punctuated the line of march, abbreviated this year to a straight course through the center of the City.

#### Christianity vs. Atheism

COLUMN upon column of fluttering blue and white pennants that identified the Holy Name Society members flashed by as the men paraded through streets densely packed along both curbs with spectators. Starting at Highland Avenue shortly before 3:00 o'clock, the parade proceeded down Lexington Avenue, East Main Avenue and River Drive to the Stadium, where it was reviewed by local clergy standing before an improvised outdoor altar.

IN a stirring sermon during the services at the Stadium, the Rev. Bonaventure McIntyre, O.F.M., pastor of the Church of the Most Holy Name of Garfield, called upon the Catholic men to rally to the standards of their faith to combat the forces of atheism. He told the Holy Name men that the Church was no longer faced with a struggle between denominations as it was centuries ago but with a cleavage between Christianity and atheism.

#### 5,000 Wait at Stadium

IT was an hour and a half after the parade started that the last unit passed in review before the clergy at the Stadium. The ranks of the marchers were swelled by more than 5,000 women and children who were in the concrete stands as the parade swung into the Stadium.

WITH an assemblage of more than 15,000 Catholics massed

on the verdant Stadium field, the outdoor service was opened by Father Scanlan, who read a letter from the Rev. William V. Dunn, pastor of St. Nicholas' Church and spiritual director of Holy Name Societies in the Passaic district. Father Dunn, who is a patient in St. Mary's Hospital, congratulated the Holy Name men for the large turnout and the public demonstration of their faith.

#### Pope's Message Read

A CABLEGRAM from Pope Pius XI to the Rt. Rev. Thomas J. Walsh, Bishop of the Newark Roman Catholic Diocese, conferring Apostolic Benediction upon participants in the parade, was also read.

CHOOSING as his text the words of Jesus Christ from the Sixteenth Chapter of the Gospel of St. Matthew—"And I say also unto thee, that thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it"—Father McIntyre traced the uplifting influence of the Church through the "moral genius" of great men.

THE way of modern living, the Franciscan Father told the Holy Name men, was tending to lead people away from the Church through a "madness for thrills." Renunciation of such a method of life was necessary to gain salvation, he said.

"THERE still is in this world a Saviour—the Roman Catholic Church," he said. "She has fought egoism, unrestrained sinners, kings, countries, moneys and money-makers. She has fought the world to save it despite the fact that, at the same time, the world has fought her. She has no remedy to give today that Christ did not give twenty centuries ago. We must rally to the standards of our faith, not only once a year in the Holy Name parade but every day of the year."

DURING the last few centuries, Father McIntyre said, atheistic

forces have been carrying on their work in schools, colleges and other institutions. Asserting that the Roman Catholic Church was engaged in combating such teachings, he appealed to the Catholic men to respond to the support of the Church with the spirit of their religious ancestors.

FOLLOWING Father McIntyre's sermon and mass singing of the hymns, "O Salutaris" and "Tantum Ergo," Father Scanlan was celebrant of Solemn Benediction of the Blessed Sacrament. The Rev. Robert O'Hea, assistant at Holy Name Church in Garfield, was deacon, and the Rev. Anthony Korcek, O.F.M., pastor of SS. Cyril and Methodius Church of Clifton, was subdeacon.

THE outdoor service closed with the singing of the "Star Spangled Banner."

#### PATERSON

##### PASSAIC COUNTY FEDERATION

WITH nearly 1,000 more men in line than last year the twentieth annual parade and outdoor demonstration of the Passaic County Holy Name Federation held Sunday, October 11th, proved a most inspiring spectacle. Reports checked at the start by Grand Marshal James Farrell indicated that there were 8,600 men in line as against 7,700 in 1935.

WITH the pealing of St. John's chimes the parade got under way promptly at 2:30 o'clock led by a platoon of police under command of Lieutenant Thomas Stapleton.

#### Six Divisions

NEXT came the six divisions of the parade with 35 bands and drum corps which traversed the line of march in the presence of thousands of spectators to Sandy Hill Park where they were greeted by Grand Marshal James Farrell



and Spiritual Director Rev. John F. Mulligan, pastor of St. George Church.

IN opening the exercises at the park, which were witnessed by fully 10,000 persons, the Rev. Father Mulligan read the cablegram from Pope Pius XI addressed to Most Rev. Bishop Thomas J. Walsh and forwarded by the latter to the Rev. Father Mulligan.

#### Sermon by Father Coughlin

AFTER thanking the Holy Name men for their fine showing and the members of the police department for their excellent handling of the crowds, Father Mulligan introduced the Rev. Timothy J. Coughlin, S.J., of St. Joseph's College, Philadelphia, Pa., whose powerful address: "The Christian Challenge to Communism," was carried throughout the park by an elaborate system of loud speakers.

THE address of the Rev. Father Coughlin, S.J., follows:

"I WOULD not wish to appear before you this afternoon as a prophet of evil, for as a Catholic I am far from that. Our faith long ago was born in evil times; it had to fight the forces of evil in meeting the opposition of pagan Rome. Yet, from its very beginning, it was a belief of optimism of good cheer, which saw my fellow man as a brother, saved in the blood of Jesus Christ, our Lord. Yet the history of our Church shows that it is not rash in its optimism regarding movements and men. Both can become monsters, if they are caught up in the whirl of pagan ideas. Once they do, it is the bounden duty of the Christian faith to meet the attack, which would destroy all that is best in our religious ideas, our civilization and our culture.

#### Communism

"THERE is such a monster abroad in the world today. It is called Communism. Formed into a phi-

losophy by Karl Marx some 75 years ago, it was turned into a political and social system by Nicholas Lenin in Russia in the year 1917. Since then the State that we know as Soviet Russia has held the attention of the entire world. Through a policy of cruelty, lust and viciousness, which at times has made the civilized world stand aghast, it has consolidated its power there until today, it openly boasts that democracy is dead and that Communism will fight to win the whole world to its standard. That fact, together with its constant relentless attack upon religion, is sufficient cause for us to lead the way with our present Holy Father, when he says: 'Communism must be destroyed if peace is to come to this world.'

"IN such a gathering as we represent this afternoon, followers of our Lord's Holy Name, we repeat that charge, Communism must be destroyed, if Christianity and civilization are to survive. Let others, who go to Soviet Russia today on officially conducted tours and come back enthusiastic about the so-called liberty and equality of the Soviet State—let those be deceived by their half glances at Communism. Not so for us. From the very hour that it appeared in Russia in 1917, the Catholic Church recognized Communism as the most vicious and relentless enemy that has yet appeared on this earth to challenge the forces of religion and God. And so it has proved itself to be. The story of the Christian Church in Russia for these last 19 years has been a story of blood and martyrdom. In 1917, there were 13,000,000 Roman Catholics in the Russian empire, served by 4,600 priests. Today, there is less than a million adherents and no more than 40 priests. There were 614 churches. That number has dwindled to less than 50. There were 581 chapels. Not a single one remains. There were seven seminaries. Today, all are gone. There you have the sad story and you have as well the militant reason

why the Catholic Church says: No quarter with Communism.

#### Denounces System

"I, AS a Catholic, stand here this afternoon to denounce Communism, because to me, it is a system made up of wholesale falsities. It attempts to tell me that 'it is not the consciousness of man that dominates his life, but on the contrary, it is his social life that determines his consciousness.' Man has become a creature ruled and guided simply by economics, which alone is vital and determining. If I would believe Communism there are no eternal truths and principles under the sun. I must put aside my belief in God; rule out of my life any objective difference between right and wrong. These are not changeless things, which rule my present life and determine my future one. They are simply the reflection of the human mind to the economic conditions of the present hour. Let me once believe in Communism and all that God means and can mean must be thrust aside. For if man is merely matter and no better than the earth he walks on; if his mind and body and soul have descended all from the brute; if our family life, with its sacred character and obligations, has spring from the instinct of the animal herd and from no other source; if divine authority is a sham and individual freedom and liberty a myth—then all our nobility disappears and Christ's suffering and death mean nothing and can mean nothing to this world.

#### Negation of God

"TO what stage of helplessness would our Christian faith be reduced if it stood idly by and did nothing in the face of such doctrines. Here is downright negation of God erected into a form of government, which brazenly says that it will spare no means, fair or foul, to foist its ideas upon the world. And the signs of its bitter attack are everywhere. In Spain today, we see a country convulsed



in civil war. There you will find the Communist giving the lie to Maxim Litvinoff, who is the Soviet's diplomat extraordinary at Geneva and the League of Nations. Litvinoff would like to convince the world that Soviet Russia has surrendered its idea of world conquest for the hammer and sickle. To believe him, the leopard has really changed his spots. Yet look at Spain. Churches are sacked; convents are burned to the ground; nuns are violated and then placed before a firing squad. Bishops are crucified—religious are mangled and then fiendishly done to death—and all this in the name of Communism. Nor should we be surprised at all this. For it is the terrible price that the world must pay that the so-called 'rule of the proletariat' may become our social order.

"In all honesty, then speaking of the horrible yoke of despotism that Moscow would place upon all the civilized world, we may paraphrase the immortal words of Cardinal Newman: 'You might as well attempt to control the lion's whelp with a spider's web and quarry the granite with a razor's edge—as to seek to reason with a philosophy of life that is founded in falsity, propagated by blood and murder and has for its end nothing but misery and despair.'

#### Activities in United States

"THE Catholic Church has 19 centuries behind her and all the future before her. By divine decree, she will last until this world is no more. Hence, she is not pressed for time nor haunted by undue fear. Yet she, through the burning words of our present Pontiff, uttered only a few weeks ago to Spanish pilgrims warned that eternal vigilance against Communism is the price of our continued safety. I am neither a Red-baiter nor an apostle of fear. But the red hand of Moscow is at present hard at work in this country trying to tear down our present form of society. Through the Communist International, operating in

22 countries at the present time, Moscow is attempting to sow the seeds of discontent, which will produce the long awaited world revolution. Through her united front policy, which recently swept France into her lap and is making such havoc in Spain, Soviet Russia is straining every effort to join the disaffected group of our national life that the American democracy may be torn apart. Through her newspapers and magazines, her lecture platforms, her boring into our labor unions, Red Russia watches and works and waits for the favorable hour of strike. Will that hour occur in the near future? Who can tell?

#### Catholic Church a Barrier

"AS the great barrier against its achieving its purpose there stands the Roman Catholic Church. Yet it is my sincere conviction that the single way to avoid this flood is no longer words, but actions. If Communism is to be thrust aside and beaten down, it must be done, not merely by ideas, but by religious realities. In the Holy Name Society, established in every parish in the United States, I see an excellent way of beginning. The broad bulk of that society is made up of workingmen. To them, I would say—Thrust the Red agitator from your ranks once and finally. You may have grievances and they may be just ones. But the way to correct these grievances is not the way that Moscow suggests. Do not be deceived into believing that the lot of the working man, in Soviet Russia today is one of Utopia. It is very far from that. Soviet Russia may be 'the rule of the proletariat,' but all that the proletariat receives is mere crumbs that fall from the hands of the despotic ring that rules the land.

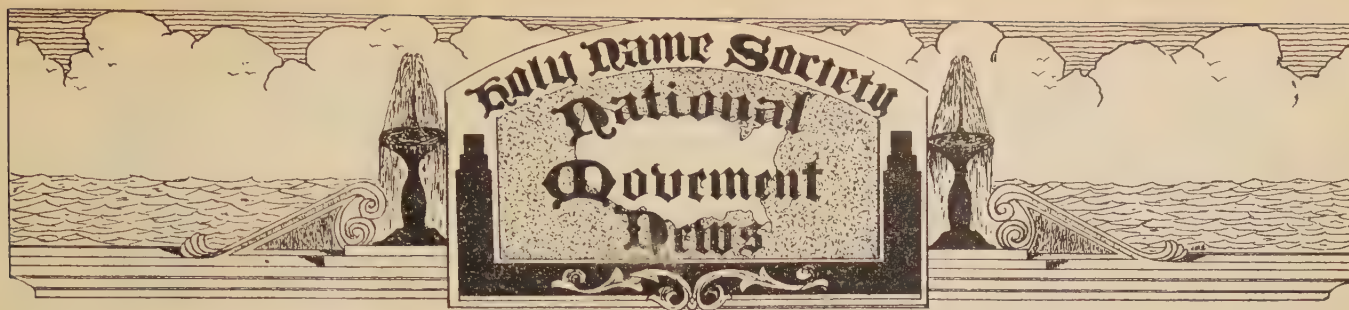
"The Catholic Church to which you belong offers no belief or apology for the ills that afflict our present economic society. With Pope Leo, it deplores the fact that power in every country is held by a few; that these few often work, not for the general good of the

community, but for their own private gain. Yet that same great Pope warns us that the way out of our difficulties does not lie in accepting the fetish of Communism, which would destroy everything that we hold dear. The remedy to our social disorders does not consist in matching exploitation with exploitation. It is not to be found in clothing the proletariat with a Messianic character. What Communism aims to do is to dismantle man of all that has made him great—his soul, his spirit, his God, his hereafter—and force him to be satisfied with the belief that he belongs to the dust and only to the dust shall he return.

"The present Pontiff has given us the key to the solution—United Catholic Action. What Catholic Action accomplished in Germany in the days of Bismarck, what it is doing in the face of Hitler today, it can do in the United States. The Holy Name Society is and should be the supreme agency for Catholic Action. Its voice and hand must ever be raised against those forces that would tear religion and freedom apart. Amongst those forces, Communism stands first. What it has done in Russia, Mexico and Spain is evident to us all. I think I can speak for you all this afternoon, when I say that these atrocities shall not take place here. Our God, our religion, our life, our liberty all urge us to see to it that they do not. If God is in His heavens, then—with courage and loyalty in our hearts, we shall win. And God is in His heavens, watching the struggle we wage for His cause—never let us forget that."

AT the conclusion of the Rev. Father Coughlin's address there was Benediction of the Most Blessed Sacrament with the following priests officiating: the Rev. Aidan Burns, O.F.M., celebrant; the Rev. Michael Zigarelli, of St. Michael's; the Rev. John F. Kenny, of St. Anthony's, Hawthorne, and the Rev. Joseph Duffy, of St. George's.





## THE SOCIETY IN TRINIDAD

**W**HILE the National Convention was in Session in New York City, another Holy Name congress was being held on the Island of Trinidad in the British West Indies.

On Tuesday evening, September 15, the congress opened in the Cathedral of the Immaculate Conception at Port-of-Spain. At that session there were more than six hundred men from the societies of Belmont and Port-of-Spain. After the recitation of the Rosary and the Litany of the Holy Name, the Rev. Canisius Fitzgerald, O.P., ritual Director of the Port-of-Spain Sodality, welcomed the members from Belmont. The sermon was preached by the Rev. Paul O'Sullivan, O.P. The service closed with Solemn Benediction of the Most Blessed Sacrament at which the Rev. Canisius Fitzgerald, O.P., Spiritual Director of the Belmont branch, was celebrant; the Rev. Patrick Long, O.P., Deacon; and the Rev. Malachy Quigley, O.P., Subdeacon. The congregation recited the Holy Name pledge after Father Casey.

A solemn Holy Hour was held in the Cathedral on Thursday evening.

On Friday evening there was a social at the Belmont Girls' Roman Catholic School. The function was unique in that it was the first affair to be held on the island in which all the entertaining was done by the men. The orchestra was made up of men from the college orchestra, Codallo's band, and the Belmont Orphanage band. Through the courtesy of Lieutenant Dennison, Bandmaster of the

Trinidad Constabulary Band, bandsmen Meehan and Barriteau played a clarinet and flute duet. There were several solos and a group of Port-of-Spain Scouts performed in a sketch. The evening closed with the singing of the Holy Name hymn and the National Anthem.

While the American Holy Name Societies were holding a great rally on the 662nd anniversary of the founding of the movement, the members in Trinidad were having their final meeting, Sunday, September 20. Many of the men received Holy Communion at the 5 o'clock Mass. The Belmont members, escorted by mounted constables marched to Woodford Square where they were joined by the members of the Port-of-Spain sodality and then proceeded to the

Cathedral, the first Holy Name parade in the West Indies. At the Cathedral busses were waiting to take the men to Manzanilla Beach, forty miles away. One stop was made to permit the members the opportunity to make a visit to the Blessed Sacrament at Sangre Grande Church. The day was spent on the beach or in the surf playing games. After the Angelus was recited at noon the men gave three lusty cheers for the Holy Name rally in New York City.

On the homeward trip the men attended Solemn Benediction of the Blessed Sacrament in Sangre Grande Church where they renewed the Holy Name pledge.

The first Holy Name Convention in Trinidad was a great success due to the efforts of the Spiritual Directors and the officers, Mr. A. J. de Four, President, and Mr. Richard F. Geofry, Secretary.

## HOLY NAME UNION ESTABLISHED IN GEORGIA

**T**HE Holy Name Societies of Savannah, Georgia, banded together to form a local Union, June 11, 1935. The purpose of the organization was to band the four societies together for unity of action and to promote an annual Communion of Catholic men of the city whether or not they belonged to the Holy Name Society. At the last annual Communion there were about 600 men.

The officers of this local organization are: President, Mr. Walter P. Powers; Vice-presidents, Mr. P. J. Buttimer, Mr. Leon M. Hobbs, Mr. W. A. Saunders, Mr. J. F. Glass; Secretary, Mr. John F. McCarthy; Treasurer, Mr. Harold

Monson; Marshal, Mr. J. W. Lang.

A Diocesan Union of the Holy Name Societies of Georgia was formed under the direction of the Right Rev. Monsignor Joseph D. Mitchell, the rector of St. Patrick's Church, Savannah in October, 1935.

The officers of this diocesan body are: President, Mr. J. W. Lang, Sacred Heart Church, Savannah; Vice-presidents, Mr. Joseph C. Ligeour, St. Francis Xavier, Atlanta, Mr. George T. Flynt, Sacred Heart, Atlanta; Secretary, Mr. John F. McCarthy, St. Patrick's, Savannah; Treasurer, Mr. J. F. Guldenschuh, Sacred Heart, Atlanta; Marshal, Mr. D. V. Daly, Cathedral, Savannah.





## NOVEMBER

The dead have a claim to the charity of our prayers at all times but during this month they are granted special remembrance. Although they are no longer in this life they continue in union with us within the Church. We are of the Church militant, while they are of the Church suffering where they await deliverance to lasting glory and felicity in the Church triumphant.

The National Convention passed a resolution which commended the practice of Holy Name societies that send delegations to the home of a deceased brother to pray for the repose of his soul. The resolution went further and recommended that all the branches have a memorial Mass offered once in the year for the departed members of the branch, so that all the members would have an opportunity to gather for public prayers.

When death comes to one who has been close to us in life, grief is often tinged with anguish. At the moment it seems that we shall never forget the one who has just passed on, but as we turn to our daily tasks the sorrow is softened, other persons absorb our attention, the memory of the departed becomes less vivid. Holy Mother Church knows the humanity of her children, so each year she calls on us to pray for those who have passed on lest we forget them entirely.

When you receive Holy Communion with your society on the second Sunday of this month, remember to pray for the eternal rest of Holy Name men. They merit our prayers because they formed the branches that were the seedlings from which the Holy Name movement grew. They were courageous in the practice of their religion, they were faithful to their obligations. Pray that they be granted the eternal peace which was the goal of their lives and the reward for which they hoped.

## LAETARE MEDAL

Mr. Richard Reid has been designated by the University of Notre Dame as the outstanding layman to whom the Laetare Medal is to be awarded. No better choice could be made for Mr. Reid has long been a leader in the militant organization of laymen in Georgia. He has achieved an enviable place among the Catholic journalists of America. His contribution to the Catholic Church in America has been noteworthy. In honoring Mr. Reid the University honors the Catholics of Georgia for whom he has long been the spokesman. The award adds lustre to the university which bestows the honor.



## THE TRUE COSTS OF CRIME

(Continued from page 8.)

captured within the boundaries of the state wherein the parole originated. In other words, it is only necessary for a paroled prisoner in certain states to step across a boundary line and thus be free of all responsibility whatever for the crime which caused his imprisonment.

**I**N many states, it is only necessary for criminals to write an occasional letter or form postal card to inefficiently-administered parole boards telling them that they are observing all the promises which they made upon their release. Such is the Mumbo Jumbo of parole in America! I leave it to the common sense of my listeners to decide whether these men voluntarily will send in mail-order confessions of their misdeeds so that they, of their own free will, may be returned to the prisons from which they worked so hard to be freed. In many states, full pardoning and parole powers are vested in one man who, himself, is subject to political pressure and monetary temptation.

**I**F these statements give the impression that I am an opponent of the theory of parole, I must deny it. I am one of the best existing friends of the principle that a man should be allowed to rehabilitate himself. I make only one qualification, which is that the parolee must give some reasonable hope that rehabilitation can be accomplished. The sentimental moo cows and slobbering sob-sisters, the gushing well-wishers of the convict, and the criminal-coddlers who go about shouting of their love for their fellowmen are in reality enemies of convicts really trying to attain proper citizenship, in that they eternally damn the parole system by allowing a wrong type of violator to obtain easy freedom.

**S**o many dangerous criminals who have no right whatever to freedom are being turned loose that public sentiment necessarily is outraged against the parole system, when in truth it is not the system which is at fault but the derelictions of those who administer it. On the Federal Parole Board every one of its administrators is a man whom investigation has shown to be of the utmost integrity. They have been educated, not through text book theories, but through long practical experience in actual law-enforcement work of a major nature. They are humanitarians in that they believe in giving every possible chance to the first offender, whose background, mental capacity, lack of vicious social disease and mental characteristics show him to be worthy of a chance to redeem himself.

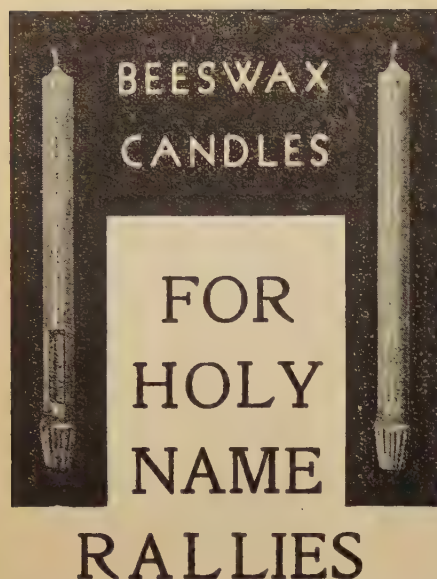
**T**HEY believe that desperate criminals who time after time have shown that they possess no desire whatever to reform should be kept where they belong, in prison for the duration of their sentence. However, in many loosely-manned and loosely-administered state parole systems, the good and the bad are released regardless of the effect it will have, either upon the prisoners themselves or upon the community. Through poorly-conceived methods, through dilatory tactics which smack of influence, political or otherwise, and through conditions which oftentimes result in the boast by dangerous convicts that they bought their way out, a cloud is thrown upon the entire parole situation and this exerts an unfair, unjust, and vicious handicap upon the honest man who, having seen the error of his ways, is determined to re-build himself.

**I**F proponents of parole really want to help the paroled man, then let them do so by working

ceaselessly for the eradication of obvious faults. Let them help the paroled man along the straight path to reform by keeping the recidivist, the confirmed criminal, the sex pervert, and multiple murderer where he belongs, in prison!

**T**HE viciousness of parole maladministration is only too evident in the cases of those criminal rats who in recent times have brought about our wave of horrible kidnapping and plunder. Alvin Karpis was a paroled man. Fred Barker and his brother, Arthur, kidnapers and murderers, were recipients of clemency. William Mahan, the beast of prey, who dug holes in the ground and chained his boy-victim, George Weyerhaeuser, Jr., of Tacoma, to posts during his efforts to extort \$200,000 from the distraught parents, who finally, having clutched this blood money in his filthy hands, turned this little boy loose, not at the door of his home but on a lonely mountain road, was freed from prison by parole. Moreover, Mahan's partner in crime, Harmon Metz Waley, who helped kidnap this boy, was paroled, not once, but several times. Frank Nash, murderer and bank robber, who brought about the murder of four law-enforcement officers at the hands of criminal machine-gunners at the Union Station Plaza at Kansas City, walked free from prison on two occasions through clemency. "Baby Face" Nelson, who took the lives of three Special Agents of the Federal Bureau of Investigation, also had been turned out by the parole method. And, standing at the top of the list of hundreds of extortionists and kidnappers and bank robbers and murderers against whom the Federal Bureau of Investigation has been forced to throw its resources in the most desperate moments of America's criminal history, is the name of John Dillinger, who went free from Indiana State Penitentiary by the parole method to immediately begin his efforts to smuggle guns into the penitentiary and





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bring about a prison break which resulted in one of the most ghastly outbursts of criminal depredation in the last twenty years.

THE most terrible phase of this truly horrible picture is that these men and others of their type who have cost the American populace millions of dollars in kidnapping, ransom, extortion, robbery, and burglary, who have brought about the death, by murder, of a large number of law-enforcement officers and numerous citizens, would not have been able to accomplish these dastardly outrages had not loosely-administered and inefficiently-conceived parole conditions allowed them to adopt an attitude of sneering defiance toward law-enforcement. Therefore, to you members of the Holy Name Society, to every one directly or indirectly connected with the administration of justice, to humanitarians who desire that human beings be given every chance to remain human beings, I make a sincere plea. I ask you to remember always that the future of a

criminal must be weighed against the welfare of the community. The needs of society must be considered before the personal wishes of the social offender.

AGAIN, common sense must be used; again, the muddle-heads, who prate so loudly about things they neither know nor understand, must be held in check. There must be a re-casting of the public mind toward giving the honest man a better chance to re-establish his position in society by keeping the true enemies of society where they belong and where they deserve to be.

WE cannot progress; we cannot go forward toward law-obedience until we cease our retrogression and start anew upon a plane of understanding, of sincerity, of integrity, efficiency and education in the all-important field of building again what this country so sadly needs—a reverence and respect for the majesty of our laws—for obedience to the law means liberty.

## THE HOLY NAME SOCIETY AND CATHOLIC ACTION

(Continued from page 16.)

all things to God, all things for the public weal, all things to your children, all things to all those over whom you may have any influence.

### ORGANIZE IN EVERY PARISH

TO WORK out this program the better in a practical and concrete fashion parish organization is the most effective plan. The Holy Name Society has followed it, and experience attests in an extraordinary degree how great and how special the results have been. The parish offers and guarantees spiritual aid, the direction of ecclesiastical authority and a definitely determined sphere of influence. It facilitates the outworking of pity, of beneficence, and

both materially and spiritually of charity. Would that every parish were able to enjoy the beneficent influence of the Holy Name Society.

IN ITS hymn honoring the Apostles the Church chants that the "Devoted faith of the saints, the invincible hope of the faithful, and the perfect charity of Christ conquer the world." Men of the Holy Name Society, your Catholic Action is inspired always by that faith, hope, and charity. May it make you, and many others through you, worthy of your citizenship both of this great nation and in the eternal kingdom of our Father in Heaven.



## THE HOLY NAME SOCIETY

### YESTERDAY--TODAY--TOMORROW

(Continued from page 4.)

Roman Empire with all its legions could not stop the spread of Christianity. Other countries and governments had to confess defeat when they endeavored to render the mission and Church of Christ a failure. No government, no matter how powerful, can hope to destroy the notion of God and His Goodness from among people who have once received the gift of faith. The Catholic Church, in spite of the persecution she is suffering today in many parts of the world, is the only bulwark against the many forms of evil that are so relentlessly waging warfare against the most sacred ideals and beliefs of the human soul.

**THE** Holy Name Society serves to make a man fearless and devout in the practice of his religion. He professes belief in God and in the Divinity of Christ. What a salutary lesson to the rest of the country? Over two and half million men raise their voices in solemn pledge to render to God what He has a right to expect of them. Men, without fear of human respect, give a practical demonstration of their religion by receiving once a month their Lord in Holy Communion. They are the valiant soldiers in the army of Jesus Christ that gain eternal victories!

**THE** Holy Name man is a defender of the family. Modern society seems to be glorifying the vices and dastardly customs of ancient pagan civilization. A crying evil is that of divorce. Christ Himself elevated matrimony to the dignity of a Sacrament and impressed upon the people the serious obligations this contract imposes. Many today have no respect for this Sacrament. Our laws make it easy for husband and wife

to secure a complete separation. The laws of God are violated by this laxity in regard to Christian morality and justice, the interested parties are disgraced, while the rights of the children are totally ignored and disregarded. The Holy Name man believes in the indissolubility of matrimony. He recognizes his duties as a husband and father and seeks, by his teaching and example, to rear his children in matters of religion and to train them to be worthy citizens of their country.

**THE** devotion of the Holy Name man to his religion does not mean that he must give to God service that his country should have. There is no conflict between his duties as a Christian and those exacted by his country. There can be no opposition between the fulfillment of God's laws and our Constitution for all just laws come from God and that great document of human liberty, our Constitution, was framed by men who believed in God and His Divine Providence. The line of demarcation between devotion to God and service to country was clearly defined by Christ when he said: "Render therefore to Caesar the things that are Caesar's; and to God, the things that are God's" (Matt. 22; 21). Holy Name men are fully conscious of their civic responsibilities and, by their membership, are irresistibly made to feel a deeper love and respect for their country's welfare.

**HOLY NAME MEN**—the reign of Christ on earth is threatened by the godless propaganda of many organizations. We do not need the campaign literature of the Communists and their ilk to learn what they proclaim; the un-

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christian policies of nations, the unjust laws of Russia, Mexico, and other countries, and the lives and deeds of those around us cry out: "There is no God!" Such conditions are a direct challenge to every Holy Name man. We must battle courageously to retain the lawful reign of Christ over the hearts and lives of men. Now is the time for every Holy Name man to rise to the occasion, to meet this crisis in the spiritual life of the nation. The forces of evil surround us. Lose no time, renew the spirit of your pledge, make yourself a better Christian and more intensely patriotic. We must be ever vigilant. A solid, united front against the enemies of God, of religion, of country by means of the Holy Name Society will inspire others and serve to make them realize their responsibilities. This is the mission of the Holy Name Society in America—this, the obligation of every member of that society.



## MOSCOW BY REMOTE CONTROL

(Continued from page 12.)

pearing abroad, and everything of value must be translated or at least noted . . . a Marxist could not make a greater or more fatal mistake than to believe that the masses numbering as they do, countless millions (particularly the manual workers and peasants) and condemned by the existing order to darkness, ignorance and prejudices, can be liberated from their ignorance exclusively by the enlightenment of pure Marxism. **THE MASSES MUST BE PROVIDED WITH EVERY SPECIES OF ATHEISTIC PROPAGANDA.**" Here we have the assertion by Lenin himself that religion is the opiate of the people, and that the antidote must be applied in the form of atheistic propaganda.

**L**ENIN's injunction that atheism must underlie Communism as a substratum, is a logical conclusion from the most elementary notion of his philosophy of action. For, if the norm of all morality is to be the Class, the fact of God's existence as the Creator, Preserver and Judge of Man, must be superseded by the notion of an omnipotent Proletariat, in which man loses his identity as a distinct personality and becomes a mere automaton responsive, solely, to the collective "conscience." The admission of an Extrinsic Principle, whom all men from the dawn of creation, have called God, would necessarily lead to the admission that the morality of man's action is to be judged, not by the criterion of social utility, but rather by the conformity or disconformity it may have with the mind of this same God. Therefore, according to Lenin, God and the things of God must be torn out of the hearts and minds which are to be espoused to Communism. Like another Revolutionist Who tramped the hills of Judea, he maintained that man cannot serve two masters. It had to be God or Class. And, in order that Interna-

tional Communism might become a reality, God must go.

**T**ODAY the body of Lenin rots in the Red Square of Moscow. But, unfortunately the spirit of Lenin hangs like a pall over the nations of the world. His children, the Bolsheviks, under the leadership of Stalin, have not only given solidarity and certain doubtful prestige to the U.S.S.R., but have energetically carried the message of Communism to the far corners of the earth. International Communism was the ideal of Marx, preceptor of Lenin, and international Communism was the objective of Lenin, master of Stalin. If Stalin has seemed to concentrate his activities in Russia and has sought to disassociate himself and the Soviet government from Communistic activities abroad, it is not because the ideal has been abandoned. But, rather it is because, with consummate skill, Stalin has succeeded in mobilizing a vast army of undercover agents whose job it is to surreptitiously spread Communistic propaganda behind the most innocent façades.

**D**URING the summer of 1935, Stalin's henchmen had a little gathering in Moscow, the Seventh World Congress of the Communist International, it was called. At the seventh session of this affair, Earl Browder, President of the Communist Party in the United States graced the platform as presiding officer. (Calamities must run in sevens). On the first day of its deliberations, before an assemblage representing sixty-five countries, the convention defined its policy on civil war in the following words, "Armed insurrection must be prepared in such a way as to be a matter for the entire working class. The majority of the proletariat must be won for it." Comrade Pieck of Germany, nicely in tune with the spirit of things,

maintained in a passionate speech that, "The Soviet Union remains as the basis and the support of the World Revolution." And Comrade Dimitrov, General Secretary of the Communist International, provided the grand slam with "The Proletarian Dictatorship is called to arm the revolution." It is significant to note that later in the sessions, the Communist Party of the United States, ably represented by Mr. Browder, was given specific instructions to, "grow further, strengthen its position in the Trade Unions, and work more energetically then ever for the creation of a broad mass party of the Workers and Peasants as a coalition of all the anti-bourgeois organizations of the toiling masses." This instruction incidentally, Browder carried out to the letter when he entered the Farm-Labor Party in the American political arena of 1936. In the concluding session of the convocation the chief speaker of the day unequivocally identified Soviet Russia and Stalin with the Communist International when he said "that the stabilization of Russia and the rule of the Soviet had been rendered possible through the leadership of the Communist Party of the Soviet Union, by the guidance of our greater leader Stalin. It is a new victory for the program, policy and tactics of the Communist International."

**I**NDIRECTLY, through a brief description of origin, nature, and objectives of International Communism, an answer to the Spanish question mark has been attempted. From what has been said it is evident that civil war in Spain can be explained, only by recourse to the proclamations of the Seventh World Congress of the Communist International. In these we find the well-planned structure of an objective and a plan. The objective is the participation of the world's proletariat in armed revolt against the existing orders of government. The plan has been best expressed in the official statement of the



Congress," the creation of a broad mass party of the Workers and Peasants as a coalition of all the anti-bourgeois organizations of the toiling masses." Applied to Spain, the unusual challenge of its Premier, noted above, must be interpreted as a virtual declaration of war on the Right and Center groups of the Cortes. The subsequent desecration of churches, murder of priests and religious and the generally blasphemous tactics

of the Popular Front, logically, follow from the preachments of militant atheism. In short the Spanish cataclysm, rightly understood, is but one of a series of outbreaks scheduled for the world at large and planned by Moscow to make the reign of International Communism a fact. Probably the most important question of the moment is "Who's next." It might be France. It may be England. But it can be the United States.

## WAS THIS THE FIRST HOLY NAME EMBLEM?

(Continued from page 10.)

in a book published in 1539 by Theodorus Ambrosius Albonensis entitled "*Introductio in Chaldaicum linguam, Syriacum, atque Armenicam et decem alias linguas*." The author speaks of "Samaritan" letters used by coin engravers. When he was in Rome in 1538 he claims to have seen a bronze coin or medal with an image of our Saviour accompanied by a Samaritan inscription, the sense of which was: "Messiah the King came in peace, God became man, or incarnate."

SINCE then much has been written in various attempts "to distinguish the meaning of a Hebrew inscription which is either blundered or wilfully distorted," and to discover the use of such bronze pieces. Although a few of the Hebrew characters are not distinct and cannot be read easily, some Hebrew scholars freely translate the inscription to read: "The Messiah reigned, He came in peace; having become the light of Man, He lives." According to one scholar, M. Léon Germain, the Latin formula, *Christus rex venit in pace, Deus homo factus est* (Christ the King came in peace, God became man), was used towards the end of the fourteenth century and was quite popular during the fifteenth and sixteenth centuries as an incantation against demons. The object of these Hebrew medals has not been definitely ascribed. One of the plausible theories, however, is that they were used as charms or amulets, hung around the necks of children to

protect them from disease and evil spirits.

AN interesting development in the history of this Hebrew medal occurred during the first part of this century when a stove company of Birmingham, England had rough cast-iron reproductions made and distributed with their compliments. The following circular accompanied the souvenir;

### THE FIRST-CENTURY PORTRAIT OF CHRIST. ONE OF THE EARLIEST LIKENESSES OF OUR LORD.

This Medal is a facsimile of a remarkable coin made in the first century of the Christian era, and contains a unique portrait of the Saviour. The original was discovered in the Campo dei Fiori (the Jew Market) in Rome. The obverse contains a portrait of Christ, the reverse side an inscription in Hebrew characters, which reads: "The Saviour has reigned, He came peacefully; having become the light of man, He lives (or lived)." It is well known that the first Christians in Rome, owing to the terrible persecutions to which they were submitted, were compelled often to meet in secret. Such a coin, it is believed, was used as a token to admit members to their meetings in the Catacombs, and was carried by early converts as a means of recognition without exchange of words.

UNDOUBTEDLY it was one of these reproductions that fell into the hands of the late Dr. Hough. As a matter of fact, the "original" was not

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"discovered in the campo dei Fiori," but purchased there in 1897 and then as an original find.

**I**F we take the Hebrew word for Messiah, meaning the "anointed" as synonymous with Christ, and if we consider the original Hebrew medals of the fifteenth century, we have what might roughly be termed the first Holy Name emblem. The reason why the present Holy Name insignia bears the youthful head of Christ and not the mature head as on

the Hebrew medal, has been aptly given by the late Father Thomas M. Schwertner, O.P.; "The name 'Jesus' was imposed on the Child seven days after His birth when He was circumcised. Now, we cannot think of the name 'Jesus' without thinking immediately of the Child upon whom It was bestowed and the time and circumstances when it was given. It seems eminently fitting, therefore, that the Christ Child should be the principal part of the emblem of the Holy Name Society."

## ST. ALBERT THE GREAT AND THE VALUE OF NATURAL SCIENCE

*(Continued from page 14.)*

causes and not to consider that everything must simply be attributed to the action of Providence."

**H**ARDLY anything escaped the searching eyes of Albert. He disclosed after patient exploration the wonders of nature which either timidity or indifference had so long misinterpreted. What was true in relation to the botanical and medical sciences, held in geology and chemistry. Albert himself narrates an incident which reveals his interest in geology. "When I was at Venice, being still a youth, they were sawing some stones for the repair of one of the churches, and it chanced that in one of these blocks there appeared the figure of a head, as of a king, crowned, with a long beard. The countenance had no other defect, save that the forehead was too high ascending towards the top of the head. All of us who examined it were satisfied that it was the work of nature. And I being questioned as to the cause of the disproportioned forehead, replied that this stone had been coagulated by the work of vapor, and that by means of a more powerful heat the vapor had arisen without order or measure."

Of Albert's knowledge of chem-

istry Professor John M. Stillman of Stanford University said in "THE STORY OF EARLY CHEMISTRY" that it played an influential rôle "in helping to lay the foundations for sane and sensible points of view, in a time when, according to the writers of the times, fraud, charlatanry and imposture in alchemy were very prevalent." Albert's views are so expressive that Professor Stillman is frequently quoting the personal observations of the mediaeval scientist himself. Albert, for example, says: "Those who operate much in copper in our region, namely in Paris or Cologne and in other places where I have seen them at work, convert copper into brass by powder of a stone called calamina. And when this stone evaporates there still remains a dark brilliancy turning slightly to the appearance of gold. But that it be rendered paler and thus more like the yellowness of gold, they mix with it a little tin by reason of which the brass loses much of the ductility of the copper. And those who wish to deceive and to produce a brilliancy like gold retain the calamina so that it remains longer in the brass in the fire not quickly vaporizing from the brass.

## IN MEMORIAM

*In your prayers you are asked to pray  
for the souls of the following  
departed brethren:*

Thomas E. Conlon.  
Adam Huber.  
Edward Gilligan.  
Clem Flowers.  
Charles Mechling.

It is thus retained by liquefied glass, for fragments of glass are powdered and sprinkled in the pot upon the brass after calamina is introduced, and then the glass so added swims upon the brass and does not allow the stone and its virtue to evaporate, but turns the vapor of the stone back into the brass, and thus the brass is long and strongly purged and the feculent matters in it are burned away. Finally, the liquefied glass vaporizes the virtue of the stone, but the brass is made much more brilliant than it would be without it. He who desires to simulate gold still more completely repeats these operations of heating and purging of the melted glass frequently and mixes with the brass, silver instead of tin, and thus it is made so red and yellow that many believe it to be gold itself when, in truth, it is still a kind of bronze or brass."

**I**F, IN scientific matters, St. Albert the Great loved demonstrated facts, it was, because he loved truth; if he demanded a philosophical reason in support of his faith, it was, as he was wont to say that "whatever is known by two ways instead of one, is better grasped; hence, what is known by faith and reason is better understood than that which is known only by faith;" if he, by his own example of unselfishness and dependence upon a higher being, valued the natural sciences merely as means towards the ultimate end, it was, because he knew the destiny of man.